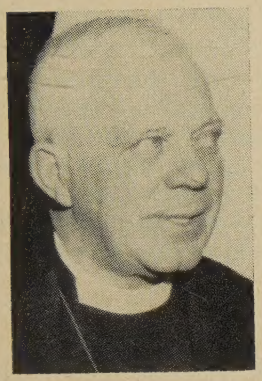
HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The Pulpit

A Journal of Contemporary Preaching



Bishop of Chichester:

Transcending Nationalism

Page **5**

Gerald Kennedy **6** Who Speaks for Hope!

Roy M. Pearson **9** This Unites the Home

Benjamin E. Mays **11** Christianity and Race

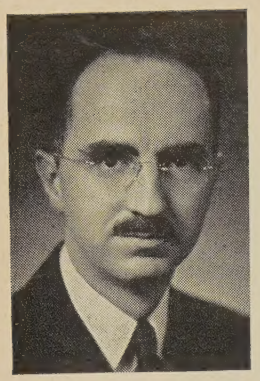
Edward K. Ziegler **14** Choosing Rough Land

O. Walter Wagner **16** Why Wars Come

Franklin I. Sheeder **18** Our Christian Hope

WILLIAM H. HUDNUT, JR. **2** MOST REWARDING WORK

VOL. XXV, NO. 5 MAY 1954



By William H. Hudnut, Jr.

THE WORLD'S MOST

THIS is the first time in over seven years among you that I shall have devoted my entire Sunday morning message to the Christian ministry. During this period our church has sent nine young people into full-time Christian service, and for that we are deeply grateful. A steady stream of youth in a church as large as this should be flowing out into one form or another of Christian ministry, and it behooves us all to help build here and in our homes the kind of spiritual climate in which such high dedication of life can grow and fluorish. I for one firmly believe that in the ministry of Christ is to be found the most fascinating, the most varied, the most adventurous, joyous and altogether rewarding work in the world.

There are today about 1,600 young men and women actually in seminary preparing for the ministry of our denomination. This is most encouraging, and bears witness to the authentic vitality and continuing validity of the Christian gospel. But how about the young person who is uncertain what he should do with his life, who feels vaguely drawn to full-time Christian service yet is somehow fearful of it? What have we to say to him? How can we, as parents, teachers and friends, help him to see it as the most rewarding work in the world?

The Greatest Ideas

One thing the ministry does is to lift a man above himself, focus his eyes beyond himself, center his attention outside of himself. One may be self-centered in the ministry or anywhere else, but I think it is harder to be self-centered in the ministry than anywhere else. For your aim is to put other people, and to keep yourself, in vital touch with God in Christ; and this is completely impossible if you are all wrapped up in yourself. A basic source of happiness is freedom from the imperious claims of self, and since the ministry is a profession that continually forces you out of yourself you are apt to find yourself extraordinarily happy in it. The twin objectives of the Christian ministry are the worship of God and the service of man, and there are no more powerful motivations to help a man make the most of his best.

Could it not be reasonably argued that that calling is most rewarding which has within it the greatest number of the greatest ideas? What greater ideas can a calling possess than those which are present in the Christian ministry? Run them over—the love of God and man, gratitude and reverence for life, the assurance of immortality, the devastating power of sin and the need for salvation, the fact of Jesus Christ's unique and complete revelation of God, the presence of his truth in Scripture, the necessity of the church, the belief that God loves each of us and intends us to be free, the unyielding opposition to any form of idolatry, the centrality of the Christian family and the sanctity of daily life. Will not such great convictions as these ennoble anyone who sincerely gives himself to them?

Unlimited Opportunities

"On Thee, O God, my heart is fixed!" That is a great bulwark to have at the center of your life. You will not always live up to it, far from it, but it is there, and to it you are by God's grace committed. G. K. Chesterton was right in remarking that it is one thing to say, "I will lift up mine eyes unto the hills," and quite another thing to drag your carcass thither; nevertheless, it is far better to say it and mean it and try to achieve it than never to intend it at all. More than any other calling, perhaps, the Christian ministry places your life under the influence of a love that will not let you go, a love that continually rebukes your lowest and confirms your highest. The ministry of Christ lifts a man above himself.

It does this not only in devotion to great ideas but also in commitment to great causes. The opportunity for participating in worth-while, forward-looking movements is unlimited. The Christian minister can, if he will, relate himself to what is significant and creative in his community, his denomination and his generation. He can help to eradicate race prejudice; he can help to educate for peace, and build sentiment to sustain the United Nations; he can promote local law enforcement and good government; he can strengthen the hands of social agencies; he can work for industrial democracy and for better cooperation between labor and management; and in many other ways he can seek to make the Christian gospel relevant to the life of his day. Of course, the bulk of his time will be devoted to his parish; he must not spread himself thin over a multitude of "extra-

WILLIAM H. HUDNUT, JR., is an editorial associate of The Pulpit and has been minister of Third Presbyterian Church, Rochester, N. Y., since 1946. A graduate of Union Theological Seminary, he is widely recognized as an effective preacher and a leader in his denomination.

An Interpretation of the Ministry Which Will Renew The Zest of Every Pastor and Challenge Those Who Are Considering This Calling

REWARDING WORK

curricular" activities. But his people, if they are wise, will expect him to engage in some, and he will himself want to, working with them in these various important aspects of their common life as they seek together to build brotherhood.

No 'Ivory-Tower' Existence

There is little likelihood that a minister will be able to lead an "ivory-tower" existence, even if he is tempted to do so. The pressures of his parish duties will force him out of his study. And it is only fair to remark in passing that the greater temptation most ministers face is not to stay in their studies but to stay out of them. Be that as it may, there is an undeniable tendency on the part of many ministers to become so engrossed in their own parochial affairs that they give scant heed and little or no time to the claims of their community as a whole. This is unfortunate, for every community needs the kind of courageous, challenging and creative leadership that people who are deeply committed to the Christian way of life can alone provide; and if their minister fails to set them an example in this regard, the enthusiasm and concern of his laymen will be lessened.

I am not saying that it is up to the minister to provide the specific blueprints by which the various community problems may be solved; I am saying that his deep concern, manifested in the pulpit and during the week, should play an important part in finding the right answer. To be able to have this kind of share in the life of any community—and what is more, to be expected to take it—is both a high privilege and a lasting satisfaction, and helps to make the ministry the most rewarding life-work there is.

Steadying Influences

All of which leads directly into saying that the third reason for the ministry's being so rewarding is that you are held, and upheld, in the Christian stream of life in spite of all your many sins and shortcomings. Your people *do* expect much of you, their love *does* help to sustain you, you *are* buttressed and strengthened by their belief in you. So often a man is tempted to walk down this or that alluring bypath; so often he has only a dim sense of the right direction; so often the obstacles in his way seem insuperable, the rewards negligible, the meaning lost. Every person knows such moments of weakness or despair. But if your life is a Christian ministry, and especially if you are a Christian minister, you are sustained and strengthened by the Christian community in a marvelous way. You feel their love surrounding you, their fellowship enfolding you, their faith supporting you, and though you slip and fail and falter you do not fall.

The goodly company of the prophets, the fellowship of the saints, the needs of the field white unto the harvest—all unite to keep a minister steady. Every life needs such upholding, such reassurance, such a comforting, challenging, sustaining fellowship; and few have it. The minister has it in abundant measure; his cup continually runs over.

But it is not alone from people that he derives strength; it is from God in Christ. The minister is no different from other Christians who have the privilege of direct access to God, but he is different in that prayer is with him a chief concern and a consuming preoccupation.

Vocational Variety

Then, too, the fascinating variety of the ministry makes it a supremely rewarding life-work. Think of all the things that a minister, in some measure, has to be: speaker; writer; teacher; student of theology, the Bible, church history and Christian ethics; counsellor and friend at large; leader in worship; administrator; guide into life's deepest experiences; a spokesman to man on behalf of God. In addition, he must know something about ecclesiastical architecture and music, church government, psychiatry, fund-raising, and how to win friends and influence people.

Needless to say, no man can do all these things well, but he must do them all after a fashion and to the best of his ability, and in some perhaps he can specialize. The endless fascination of his work comes from trying to do them all reasonably well, from having more work to do than he possibly can do. There is tremendous zest and challenge in having a job that is too big for you, about which there is no sameness, that throws you back continually on the grace of God, that keeps you growing and that makes you humble. It is good for any man to have his life oriented around something that he cannot possibly encompass, that forces him to stretch and never permits him to become complacent. What life-work has more variety or greater rewards?

This does not, of course, refer to financial rewards; no man goes into the ministry to make money. The average minister is far from affluent.

But his attitude toward his salary is in general that which Prof. Bliss Perry expressed when he said that Harvard paid him for doing what he would gladly pay for the privilege of doing could he only afford it. Most of the ministers I have known feel that way; otherwise they would not be in the ministry. They love their work, they count it the highest privilege, and they could not be paid to do anything else, no matter how much they were offered. Comparatively few ministers, during the depression when their salaries were lowered or during this decade of inflation when their salaries have failed to keep pace with rising costs, have yielded to the temptation to seek larger incomes in some other field. They consider themselves called to the service of the Most High, and to him they have unalterably dedicated their lives.

A Fascinating Calling

The plain fact is that most ministers are so fascinated by their jobs that they would not consider anything else; the ministry is too much fun. In itself it is its own greatest reward. To have a young person at the threshold of a great decision say you have really helped; to have a couple about to be married turn to you in unfeigned gratitude; to have little children ask if they may wait up to see you when you are invited to their home to dinner, and then after you've arrived ask if you will come up to hear their prayers; to stand at the bedside of the sick; to have one about to cross the great divide clasp your hand and say, "I'm ready now"; to have distraught people seek your help and perplexed people seek your advice and lost people seek your guidance—all this and far, far more is part of the privilege of trying to be a faithful minister of Jesus Christ.

No man "succeeds" in this high calling, but I had far rather try and fail in a great cause than succeed in a petty one. For it is in giving yourself to God day in and day out that the true fascination and lasting joys of life are found.

The Challenge of Christ

We have mentioned a minister's many and varied contacts with people, but we have not pointed out the delightful fact that he deals with them continually as whole persons, as complete human beings in living relation to God and man. He does not deal with them as customers or clients, as patients or poor relations, as voters or taxpayers, as workers or employers, as Republicans or Democrats, as young or old, as well or sick, or even as Christians or pagans, but as *persons*, as children of God, as individuals standing in the need of prayer. True, these people are called a minister's flock, but they are not sheep, they are individuals, and sometimes cantankerous ones at that, who need to be loved into goodness. True, these people are called a minister's parishioners, but that does not mean they are customers who are always right; the church's business is not only to love them but also to challenge them, not only to comfort them in sorrow but also to convict them of sin.

Once a sweet young thing going out of church said to me, "Doctor, you make me feel like a worm." Well, who knows, perhaps she needed to feel like a worm! My sermons often make me feel like a worm, too, partly because I wish I could preach better ones and partly because I know my life does not measure up to them. But if I could practice everything I preach, it would not be worth the preaching. It is not the church's job to make sinful men and women feel cocksure and self-satisfied in the presence of the eternal God. The minister seeks to love people, to respect them as individuals, but not to pamper their prejudices or coddle them or tell them they are right when they deny God's truth. His business is to see people as they really are, and to put them in vital touch with God in Christ.

Which brings us to this last observation—minister's work is the most rewarding work ther

---

Seminarian Preacher Selected

THE Pulpit and the Chicago Sunday Evening Club take pleasure in announcing the decision of the board of judges naming Roger A. Cowan, senior at Western Theological Seminary, Pittsburgh, as the 1954 Seminarian Preacher of the year. Mr. Cowan's sermon, "The Tower Beyond Time," will be preached at the Sunday Evening Club on May 2 and will appear in The Pulpit for June, when the full announcement of the top ten sermons will be made.—The Editors

---

is because it continually deals with ultimates, with the great, abiding issues of life and death, with the wholeness of human experience. What greater privilege is there than introducing a man to his Lord, to "Jesus Christ, through whom we know what God is and what man by his grace may become"? What greater privilege is there than helping a person to stop living for himself and to start living for others? What greater privilege is there than to have a share, however small, in helping a home that was a hell to start being the heaven that every home can become if only the family will let Christ in? What higher privilege than to help a person who knows that he has not long to live become radiantly assured of eternal life?

Day in and day out the minister of Christ is dealing with the great, abiding issues of life and death, and that is the most rewarding work in the world. He is working in an eternal medium; not with things that are transient and that, late or soon, pass away, but with things that endure, with a Kingdom that cannot be shaken, a house not built with hands, eternal in the heavens. He is a worker together with God.

The Pulpit for May 1954. Volume XXV, Number 5. Published monthly by the Christian Century Foundation, 407 S. Dearborn St., Chicago 5, Telephone HArrison 7-5380. Price this issue: 30 cents; $3 a year in U. S. A., $3.10 in Canada. Foreign $3.35. Copyrighted 1954 by Christian Century Foundation. Entered as second-class matter May 14, 1942 in Post Office at Chicago, Ill., under the Act of March 3, 1879.

A Whitsunday Sermon by the Chairman of the World Council's Executive Committee

Transcending Nationalism

By George K. A. Bell

Bishop of Chichester

Acts 2:9-11.

THE coming of the Spirit to the Apostles at Pentecost was the crown of God's revelation in Christ. Various explanations have been offered of the precise nature of the speaking with tongues. But the central fact is the descent of the Spirit upon the Apostles, and the extraordinary impression made by them upon the multitude as they spoke of God's mighty works to Asiatics and Africans, Greeks and Arabs, in a way which all could understand, whatever their nationality.

Nationality was not then the great divisive factor that it has since become. With all their differences of culture, heritage and geography, nations were created to live as members together in a universal family of which God is the head. They made war with one another long ago. But it was not until comparatively modern times that their divisions and hostilities acquired the violence we witness today. Arnold Toynbee has pointed out how, in the history of Western warfare in the modern age, wars of religion, beginning in the 16th century and ceasing in the 17th, occupied the first phase. The second consists of the wars of nationalism, which began in the 18th century and are still the scourge of the 20th. And what makes the second phase more dangerous than the first to the survival of society is both the intensification of the horrors of war and the spiritual paralysis by which those living in an atomic age seem for the most part to be bound. Unless the demon of nationalism can be expelled, and a spirit stronger than it can fill its room, we or our children are bound to see the suicide of the world.

A Significant Year

It is therefore with special joy that I speak to you in this significant year, 1954, about an actual visible fellowship formed by the Spirit of God which transcends the divisions of nations.

Side by side with the rise of wars due to nationalism, we witness a decline of belief in God. While a movement in favor of religious toleration brought wars of religion to an end in the 17th century, that toleration had no root in faith. And the captains of the French Revolution, out of which the new wars sprang, were generally speaking fierce opponents of religion. In the 19th century a succession of thinkers, of whom Karl Marx, Nietzsche and Comte were the most influential, did their best to banish the very idea of God from man's soul. Humanity was exalted as the object of worship. The mighty works of man were proclaimed as the be-all and end-all of life. Man's works are mighty, and there is a grandeur in humanity which no Christian should deny. But a humanism which shuts out God, a might of man unrestrained by belief in a Ruler of the universe—this results in ruin which you have only to look about you to behold. Man hears much about human rights, but he lives in a world of exploitation, deportations, concentration camps, arbitrary barriers and total war.

Mighty Works

The reason for this and for the spiritual paralysis is the displacement of God. It is to such a situation that Whitsunday proclaims "the mighty works of God." The works of man, however great, are powerless to save the modern world. Make the revelation of God the center of all life! See the mighty works done by God, and being done today! Pray to God. Obey him. Find the spring of life in him, for yourself and for society, and all will be changed.

One of God's "mighty works" in the 20th century is a new movement for human fellowship among men and nations through the Spirit of Christ. William Temple, the much-loved Archbishop of Canterbury, once said: "As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love. . . . It is the great new fact of our era."

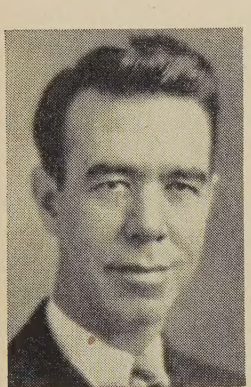
This ecumenical—that means world-wide—movement takes various forms. Its outstanding expression is the World Council of Churches. With the important exception of the church of Russia, practically all the leading non-Roman Catholic churches have joined it at, or since, its inauguration at Amsterdam in 1948. It contains representatives of the Orthodox, Anglican, Protestant and Old Catholic churches in every continent: Indians and Chinese, Czechs and Hungarians, Germans

---

GEORGE K. A. BELL is known throughout the world as the chairman of the central committee of the World Council of Churches and since 1929 as bishop of Chichester, England. Previously he was dean of Canterbury. A strong advocate of greater Christian cooperation and a key figure in the World Council, he will preside at several sessions of the Council's second Assembly to be held August 15-31 at Evanston, Ill.

and Americans, Japanese and Koreans, French and British. It is therefore an unprecedented instrument of unity in Christendom. When first founded six years ago its members made a covenant with one another: "We intend to stay together."

The perils and temptations which come to the member churches on either side of the iron curtain are different in character. But from one side to the other we pass the Christian greeting. We in the West need those in the East as much as they need us. Even when meetings have been impossible, correspondence has continued. While national policies may be poles asunder, the fellowship of Christians is not broken—a fellowship founded on belief in Christ, with all its implications for ourselves and for them. Such a fellowship is a treasure beyond price! May all members of the churches which belong to the World Council do their best to sustain it by prayer and by sacrifice. And may God in his mercy work in men's hearts through the Spirit of Christ for the healing of the nations.



From Methodism's Youngest Bishop

Who Speaks for Hope!

By Gerald Kennedy

Romans 8:24-25.

CHRISTIANITY has been always the object of two common forms of criticism. It never seems to dawn on the critics that if one attack is valid, the other cannot be, and that indeed if launched together they cancel each other. Yet sometimes the same man will hold these two opinions at the same time. He will insist in the first place that Christianity is too hopeful about human nature and too optimistic concerning human destiny. It has not been an unusual thing in days past for the so-called realists to have a field day in this game. Just when one has made up his mind that Christianity must be a very sentimental philosophy, the same critic insists in the second place that it is too drab, too dour and too demanding. Strangely it is a popular thing to attack the Christian faith as being at one and the same time too hopeful and not hopeful enough.

This could mean, of course, that Christianity has found the middle way and has refused to be forced either to the right or to the left. It could mean that there is always a real basis of hope even in the darkest situation, while at the same time there is cause for alarm on the very sunniest of days. A cloud no bigger than a man's hand may be discernible to Christian prophets and invisible to worldlings. It does seem as if the gospel always is bringing into men's minds a neglected element and trying to balance a one-sided picture with another point of view.

A generation which finds so many things going wrong with it loses the ability to see the things which are going right with it. Men tend to move in cycles; everything is all right or everything is all wrong; either the sun will never go down or the sun will never come up. So when in a dark time the Christian gospel proclaims the good news of hope, it is ridiculed as sentimental. When in the good times, it talks about judgment coming, it is looked upon as a joy-killer.

Shallow Optimism

Someone defined a pessimist as a fellow who has had to live with an optimist. Few things in life are more distressing than to be in the presence of one who is incapable of a dark seriousness even in the face of the most distressing situations. The congenitally optimistic individual is probably better to have around than the one who is constantly pessimistic. But not too much better, for a good healthy dose of doubt and questioning is necessary if one is to keep psychologically healthy. The constant dispenser of cheer is one who fails to inst confidence, precisely because men begin to see that like the propagandist for any particular point of view, he has become blind to the larger situation.

This shallow optimism is not only unrealistic but it is evil. The prophets of Israel found themselves helpless until they could crack the veneer of a false confidence which covered their society. Amos, for example, had to smash the idea that being the chosen people guaranteed God's protection regardless of Israel's morals and ethics. The sweet singers who fill some of our pulpits and write so many of our books are not only misdirected men, but they are seducers and betrayers. The beginning of many a man's salvation takes place when he frees himself from the attitude that

---

GERALD KENNEDY is bishop of the Los Angeles area of the Methodist Church. A Pulpit editorial associate, he is recognized as one of America's most effective preachers. This sermon is taken from the Mendenhall lectures delivered this spring at DePauw University. The lectures will appear in book form next fall. Last month Bishop Kennedy delivered the annual Lyman Beecher lectures at Yale Divinity School.

mething is bound to turn up. He needs to come ce to face with the realization that nothing has rned up and probably never will unless he re- nts, which is to say, makes the painful decision turn in another direction. The evil nature of lse optimism needs to be faced.

We have our share of politicians whose phi- sophy is to keep facts from the public as long as ssible. The political leader who truly serves the eople is one who is not afraid to let them know e truth, for a democracy is based upon the roposition that the people must be enlightened. he mark of the demagogue is his assumption that e knows what is best, and that, if the economic, olitical or moral danger does not get into the ublic press, it can be dealt with later and he can joy prestige and power in the meantime. When, the midst of one of England's most dangerous ours, a leader dared to declare how bad things ere and what sacrifices had to be made, the ritish people entered into one of their finest ours. To let a nation think that all is well, when ll is not well, is betrayal.

Preachers fall into this same trap; they win a rtain popularity and gain a certain following ecause they always insist there is good news to- ight. They heal the people lightly and bring pecial comfort to those who are already comfort- ble. In their desire to do so much for so few, such en have betrayed their commissions and no nger speak for the living God. The words ad- ressed to Timothy are still good words for every reacher to hear:

> For the time is coming when people will not endure sound aching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn way from listening to the truth and wander into myths. s for you, always be steady, endure suffering, do the work f an evangelist, fulfil your ministry.

It is the Biblical implication that a preacher has o do more than give the people just what they ant. His is the task of penetrating the shallow ptimism of the generation in order to bring men ace to face with reality.

Despair Is a Sin

Said Lloyd George, "No army can march on a etreating mind." Men cannot live on the basis of espair and society cannot endure without hope. he one thing the pessimists overlook when they eek to make of their pessimism a workable phi- sophy, is the ultimate nature of man. It is not a atter of whether one likes it or not, but simply at men cannot live in the atmosphere of con- tant anxiety. This is another way of saying that ey cannot live without God, even when they pro- laim that they are atheists. Human life was made or hope even as lungs were made for air. To put another way, the ultimate battle is always the truggle between faith and doubt, and the only ictory which really counts is the victory of faith.

Despair is a sin, because despair is not realistic. f you are to be realistic about life, you must take nto account the sudden flash of sunshine out of a ark sky, the unexpected and undeserved good- ness done by an ordinary man whom you least expected to act that way. One of the most distressing things the pessimist has to face is the betrayal of his pessimism by men who force him to account for a decency which according to his theory was never there. Which is to say that if uncritical optimism is an evil, so is uncritical despair.

That sensitive, troubled spirit of the 18th century, William Cowper, wrote these lines in one of his hymns:

> Ye faithful saints, fresh courage take,
> The clouds ye so much dread
> Are big with mercy, and shall break
> In blessings on your head.

The man who looks back upon his life has to confess that sometimes the clouds which filled his sky were big with mercy. He did not see it at the time, and he may have rebelled against the loss of his sun, but the future proved that instead of yielding to black despair he should have waited patiently to see if God did propose to shower blessings upon him. The generation that desires to be realistic had better face up to the oft-proved fact of human experience that despair is not realism.

A Christian Virtue

Despair of course is atheism. It assumes that there is no King of the Universe—no power making for righteousness. It believes only what it sees and has no proper comprehension of the spiritual forces of the world. Dante could describe hell as a place where hope had to be abandoned. He understood that when God is not present, hope goes, too. But if a man believes in God and has a sense of his presence, he can never give way to despair. We do not realize it, but whenever we say a situation or a man is hopeless we are speaking blasphemy.

It has become a habit for us to think that abject pessimism is a sign of bravery and courage. We sometimes assume unconsciously that this point of view is to be admired because at least it is honest. It is nothing of the kind. It is false; it is sinful; it is full of human pride; it is a denial of God. If the man who speaks for God will not speak a futile optimism, neither will he speak a hopeless despair.

The prayer we need to repeat is the one uttered by the father of the sick child whom the disciples could not heal: "I believe; help my unbelief." This is a Christian prayer, for it recognizes the underlying faith by which men live, and it has searched the reality of God and his power. At the same time it acknowledges our proneness to believe things in general and deny them specifically. It is the cry which comes from a soul knowing that there is an answer, but afraid to believe that God can speak just now out of the silence. He who speaks for God brings men the courage of faith as they face the limitations of their doubt.

We have not paid enough attention to the New Testament insistence that hope is the mark of a Christian. No matter what the outward circumstances might be or what the immediate future might hold, it was the assumption of the men who were close to Jesus that they would always be

confident and joyful. Paul goes so far as to say that we are saved by hope, and perhaps this element of our salvation is more basic than we have realized. Certainly it is true that Paul's despair was a mark of the Law's failure to answer his human needs. His entrance into the Christian experience brought him salvation, which in turn overthrew despair and enthroned hope in his life from that time forward. The New Testament assumes that, if a man falls into a period of bleak despondency and hopelessness, he must have drifted away from God. The men who walked with Christ were always men sustained by hope.

We are hopeful because we are heaven bound. This has an unpleasant note to many a present-day critic because he is certain that a religion which even mentions heaven is a religion that has become altogether other-worldly. Not so! We will be the first to grant that religion can fall into the trap of being irrelevant for today by concerning itself too exclusively with life after death. But once we begin to despise our eternal nature, everything goes wrong with us here and now. It would be a good thing if every Sunday morning in every church of the land we should sing an Easter hymn to remind us that Jesus Christ has risen and we are destined for eternity and fellowship with him.

Once men take their eyes off heaven, the things of earth seem to lose their sweetness and go sour. Strange it is that when men seek to live nobly in terms of this world alone their nobleness withers and this planet becomes a prison house. To live worthily now men must have the long look and the heavenly vision. They must come to terms with the fact that they are on an eternal pilgrimage which colors even tomorrow's labor. This sense of the eternal life is like a secret warmth which a man carries around with him in the coldest environment, and which throws a constant illumination on his path in the midst of darkness. We should not say, "All this and heaven, too"; but rather, "Heaven and all this, too." The decisive element is heaven and not earth.

But the Christian hope is founded also in the Christian fellowship. Halford Luccock comments on the fellowship which is to be observed among people who have to get up early in the morning. The waitress as she serves the coffee to the early worker exhibits a kinder camaraderie than she shows to the ordinary diner later in the day. In the early days of my ministry I began going down to my office at 6:00 A.M. I met another fellow nearly every morning at the corner of the church, and finally we began to talk together for a few moments. I found he was a young lawyer whose ambition was to be the best lawyer in California. I wanted to be the best preacher in the nation, and we were both going to our offices early to prepare ourselves to become the best possible members of our professions. There grew up between us a friendship which meant a great deal to me, and it was founded on the early morning meetings. The true fellowship always grows out of the relationship of people who are united in a common task and who are working together for a common goal.

Sense of the Eternal

There is a sense in which work is the real meaning of the church and the real secret of its fellowship. It is not just a matter of sitting in the congregation with others, but it is being bound together in a common enterprise, which is nothing less than preparing the way for God's coming into human life and society. When with one mind we come together to worship and dedicate ourselves to service, we become a part of something that holds us steady, strengthens our knees, puts a singing into our hearts.

During the war a general went out to see for himself the condition of the outposts. At a ridge he dropped down beside a soldier straining his eyes into the darkness ahead, keeping the enemy under observation. Telling the private who he was, the general asked for the boy's name. Then he spread out a map and with a shaded flashlight pointed out where the enemy was deployed and where his own forces were stationed. He took a pin from his uniform and brought it down on the map. "There are you, Private Blank," said the general, "and if you and all the others do their duty, we've got the enemy whacked to the wide."[1]

So there comes to the Christian army the Commander in Chief who stops beside us and tells us about the big campaign. Then he points out in a new way just where we are and what our job is. He gives us his promise that if we do our duty the victory will be ours. Hearts that were heavy become light again, and spirits which have been full of darkness are illuminated; the creeping despair which smothered our courage flees, and hope fills our minds. For we have heaven and the Christian fellowship and the Lord Jesus Christ.

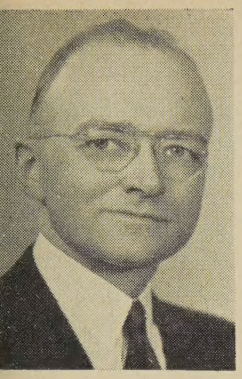
[1]*Lord of All*, by Davies. Abingdon-Cokesbury, 1951, p. 110.

Presbyterian Issue

WHICH ministers of the various Presbyterian bodies would you like to "hear" in the annual denominational issue (August) of The Pulpit? Our readers are invited to submit their nominations, using the form on page 24. The deadline is May 15.

History's Jig-Saw Puzzle

I can't put the jig-saw puzzle of history together today because I can't quite see what God's driving at in this time of trouble. But I believe that God is in it. Like the little boy who said he liked to go to church because he always felt that he was bigger in church, so I feel that something big, something tremendous is happening all over the world and God's in it. You and I may not be the chief actors upon the stage of history, but in the high councils of God's heaven a strategy is being planned which is going to further God's purpose in our world.—*Elmer G. Homrighausen.*



This Holds a Home Together

By Roy M. Pearson

Deuteronomy 6:4-12, 17, 18.

PRESIDENT Charles W. Cole once made the statement that the great majority of all of the boys who got into trouble at Amherst College came from broken homes. There is cause for sober thought in that statement. With the present frequency of divorce and disruption of homes it becomes essential that we know what holds a home together.

Some homes are held together by the economic needs of the people involved. One day in Bloomington, Indiana, the Monroe County clerk got a letter from one Walter Sadlick, an ex-serviceman. Mr. Sadlick explained that he had gotten married in order to qualify for a bigger student's allotment under the G. I. bill, but now his eligibility for benefits was running out, and, he said, "We would naturally like to abolish the marriage." Most marriages do not begin with such a goal in mind, but some of them are finally maintained for no better reason.

Superficial Ties

Other homes are held together by loneliness. Of solitary souls thus united John Masefield wrote those poignant words in *Dead Ned:* "I knew then that two lonely souls, however unlike, however certain to make each other wretched, will draw to each other from the loneliness of the soul. If you are walking the bitter nightmare, it is any companion for God's sake." More marriages than people know were formed for such a reason, and more homes are held together for that cause. Someone is better than no one, and so a family is formed which has no other ground for its existence.

Other homes are held together by public opinion. The man and woman do not like each other any more. They may even hate each other. Secretly or openly they long for divorce and perhaps remarriage; but, taught that divorce is wrong, they keep their home apparently intact because they fear the disapproval of their friends and neighbors, because they want to keep their failure to themselves, because they dread the scandal which a separation would entail.

And then some homes are held together by sex. Boy meets girl. Boy likes girl as girl and girl likes boy as boy, and so they are married. As the years pass by, conversation often lags in their home, and disagreements frequently occur. Now and then they wonder if their marriage is as glad and full a fellowship as once they thought that it would be, but both of them lead busy lives, the sexual relationship is mutually happy, and having no reason for doing anything else, they go on with their marriage as a matter of course.

There are other forces which hold a home together, but let these stand as samples of the reasons which I have in mind, and let it be said at once that they are not the right grounds for the founding or the perpetuation of a marriage. Homes were surely meant to serve the economic needs of their members, but homes with no other foundation can readily become little more than legalized prostitution. It was God himself who said it was not good that man should be alone, and homes would be strange places if they did not heal the hurt of loneliness; but Thornton Wilder speaks the truth in saying that "the loneliest of all associations are those that pretend to intimacy." Rightly interpreted public opinion is nothing but the accumulated wisdom of the ages, and reasonable men and women will frequently give thought to the meaning of that wisdom for their marriage, but a home maintained to buy public approval is no better than a home maintained to buy shelter and food. And then sex: it was God himself who made us male and female, and sexual delight is certainly a proper function of the married state; but people are more than bodies, and sex was meant to serve the soul, and marriages maintained for sexual reasons alone are always at the mercy of a more attractive sexual object and at last fall inevitable victim to age.

A Surer Bond

When asked why Moses had permitted divorce, Jesus replied that it was because of "the hardness" of men's hearts. One sometimes feels that way about many of the reasons for holding a home together. It is not so much that they are inherently bad as that they are not adequate for human beings made in God's image. They do not climb the higher heights. They do not plumb the deeper depths. They are like the laws against murder: they may keep a man from killing his brother, but they can't make him love his brother. Many a home thus held together falls within the category which one man described on being reprimanded by the judge for deserting his wife. "Judge," he said,

ROY M. PEARSON'S sermons are now familiar to most Pulpit readers. A new editorial associate, he has been pastor of Hancock Congregational Church, Lexington, Mass., for the past seven years.

"if you knew that woman as I do, you wouldn't call me a deserter. I'm a refugee."

So we seek a surer bond to hold our homes together and come, of course, to love. Not the love of the popular magazines. Not the love of the conventional motion pictures. "It is easy to make twenty men fall in love with you in one year," Florence Marly once wrote. "That is nothing. But to have one lover for twenty years—that is achievement."

It is that kind of love which rightly holds a home together. It is the love which Hans and Gertrude Hornbostel must have had as they stood in the flower-brightened room in the isolation ward of San Francisco Hospital and knew that Gertrude had contracted leprosy. Major Hornbostel was a veteran of two wars and the Bataan Death March. He did not have leprosy, but he planned to enter the leprosarium himself, he said, so that he and his wife might end their days on earth together.

Patient and Kind

The love that really holds a home together is not dependent on physical attractiveness at all. It is not dependent on age or financial competence or even complete mutuality of judgment and opinion. The love that really holds a home together is love which is patient and kind. Love which is not jealous or boastful, not arrogant or rude. Love which does not insist on its own way and is not irritable or resentful. Love which does not rejoice at wrong but rejoices in the right.

Rufus Jones has told a delightful tale about a blacksmith in one of the Maine towns of his boyhood, who was so extremely short of stature that he was very humble-minded. He fell deeply in love with the tallest and fairest girl in the village, but he did not dare to tell her of his love and for years he kept the secret locked up in his heart. One day, however, the girl came to his shop to get something made. He pounded it out for her on his anvil, and she was so appreciative that then and there he proposed to her. She accepted him on the spot, and leaping on his anvil he kissed her. Then he asked her to take a walk with him, which she did. After a suitable time he asked if he might kiss her again, but she refused. "Not here in public," she said. "Well then," he replied, "if there isn't going to be any more kissing, I am not going to carry this anvil any farther!"

The Larger Circle

There is many an anvil to be carried in the average home—the daily tasks and the weekly chores, illness and age and bereavement, worries and frets and cares—and if the only reason for the carrying of the anvil is the pleasure one derives from the acts it makes possible, the anvil will one day be dropped, and the home is doomed to fall apart. But the love which is patient and kind, the love which is not jealous or boastful, not arrogant or rude, the love which does not insist on its own way and is not irritable or resentful, the love which does not rejoice at wrong but rejoices in the right—that love bears all things. It believes all things. It hopes all things. It endure all things. That love never fails. It holds a hom together.

But the bond is not sufficient for the world i which we live, for still the home is incomplete "Even if perfect mutuality should be attaine within the family circle," Reinhold Niebuh writes, "the family may still remain a means o self-aggrandizement. The solicitous father want his wife and children to have all possible advan tages. His greater solicitude for them than fo others grows naturally out of the sympathy whic intimate relations prompt. But it is also a projec tion of his own ego."

You may remember that touching story of th two priests in Pierre van Paassen's *Days of Ou Years*. One was French and the other Germar For twenty-two years they had been missionarie stationed in the interior of Borneo. In the sum mer of the year 1921 a Dutch trading expeditio had come to their station with the news that wa had broken out in Europe in 1914. Belgium ha been invaded, and Paris was threatened. Civilian had been massacred at Namur, and thousands o Belgians had been deported.

The two priests were astounded. The though of the war crushed them both, each in his ow way. For long years they had worked together a brothers with never a cross word between them— and now this news. They dared not look each othe in the face. They could not eat. They could no sleep. They walked about endlessly, each with hi own thoughts, sometimes thoughts even of murde Then one day as they met on the porch of thei little church, both of them reached out their hand to ring the bell for the Angelus, and they burs into tears and wept on each other's shoulders.

Consecrated Love

The two must face a third—in marriage as i every other fellowship of earth, and as the hom grows larger, the three must face a fourth, an the four must face a fifth. "What . . . *God* ha joined together," Jesus said, "let no man pu asunder," and only they whom God has joine together—and keeps joined together—can regar themselves as truly joined. There is food fo thought in studies of marriage which indicat that couples who attend church regularly rat themselves about 60 per cent above the genera average of all marriages with reference to thei happiness, and a survey of 12,000 young people i Maryland discovered that non-religious couple were three times as likely to end up in divorce a religious couples.

We are too proud, so many of us, too arrogan too confident that we are ourselves the undispute lords and ladies of our households; and our home pay the price of our pride as we try in vain to fin security in material possessions or, running int disagreements, have no court of higher appeal. I is the love of God that really holds a home to gether. It is the consciousness that God is the un seen Presence at every meal and conversatio every thought and every act, every hope and ever

earning. It is the dedication of the home to ends eyond the home. It is the subjugation of the will f every member of the home to the will of God vho rules the home. It is the awareness of Charles Malik's insight that if we have rights, God, too, las rights; "and in vain shall we seek *our* rights ntil, confessing our sins, we recognize in all rokenness and humility the dominion of God ver the course of history and of human life."

A family needs to share its thoughts together and haring them to do so in the will that they conorm to that which God expects of that family. It eeds to pray together and doing so to shun rote rayers rattled off with little of the self in them, but to let instead each member of the family voice to God before the other members his deepest hopes and dreams for each of them and all of them. The family needs to offer up its thanks to God before each meal, to go to church together, and to give its common energies to work designed to make the world a better place in which to live.

This holds a home together—the love of God revealed in Jesus Christ. Such love in a man for a woman and such in a woman for a man. Such love in parents for children and such in children for parents. Consecrated love. Dedicated love. Self-sacrificing love. The love of God revealed in Jesus Christ.

Evanston and Intergroup Relations

Christianity and Race

By Benjamin E. Mays

Acts 10:34-35.

ANYONE who seeks shelter in the Bible for his group, his ethnic or racial prejudice, or his defense of segregation in God's church, is walking on thin ice and living in a glass house which is not bulletproof. Even in the Old Testament the lines are drawn not along racial lines but along religious and cultural lines. When Moses exhorted the Jews in Deuteronomy not to intermarry with the people in the land they were to possess, he did so on neither racial nor ethnic ground. In Deuteronomy 7:24 this fact is made plain:

> "When the Lord your God gives them over to you, and you defeat them; then you must utterly destroy them; you shall make no covenant with them, and show no mercy to them. You shall not make marriages with them, giving your daughters to their sons or taking their daughters for your sons. For they would turn away your sons from following me, to serve other gods; then the anger of the Lord would be kindled against you, and he would destroy you quickly."

The objection to mixing here is wholly religious and nothing more. Israel was held together by religion and not race, just as the Jews today are held together by religion and culture. In fact the nations that surrounded Israel belonged to the same racial stock as Israel. The Moabites shared Israel's language, the Edomites were tied to Israel by bonds of blood, and the Canaanites lived in the same country. But as long as they served their own gods they were not accepted by Israel. On the other hand, the Gideonites, who accepted Jahveh, ultimately became Israelites. The drastic action of Ezra, on the return of the Jews to Jerusalem, in decreeing that the Jews had to put away their foreign wives, was not made on racial grounds. It resulted from an honest belief that they had trespassed against God in marrying wives of a foreign religion. We search in vain if we expect to find support for racial exclusiveness in the Old Testament. The truth is that the Jews did not constitute a pure strain, and throughout its history, Israel made proselytes from other nations and races.

A New Community

Some Jewish Christians insisted that, in order to benefit by the gospel of Christ, one had to be born a Jew or become a Jew by accepting the rite of circumcision and being adopted into the Jewish people; but they were not arguing against Gentiles on the basis of race. Any foreigner who accepted circumcision and who was so adopted was readily accepted. Race did not count.

Let us consider Pentecost. According to Acts, the Spirit descended on the people on the day of Pentecost, fifty days after the Resurrection. The disciples and the people got a new sense of power, and they interpreted this to mean that the Holy Spirit was present. At Pentecost a new community was created. The church was born. Jews and proselytes gathered together, and representatives

---

BENJAMIN E. MAYS, an editorial associate of The Pulpit, has been president of Morehouse College, Atlanta, Ga., since 1940. A delegate to Amsterdam in 1948, he has been a member of the World Council's Central Committee since 1949 and helped to prepare the report of the Council's Commission on the Church Amidst Racial and Ethnic Tensions which will be presented at Evanston next August. His sermon interprets some of this section's implications for modern Christians and is part of The Pulpit's series dealing with Evanston subtopics.

of some fifteen different nations were represented. There was one festival in which Jews and proselytes alike participated. These people were not segregated. Acts 2:1 makes this point clear: "When the day of Pentecost had come, they were all together in one place."

The significant thing about Pentecost is that all were drawn together because they loved Jesus. Their differences were overcome. There they were: Parthians, Medes and Elamites; the dwellers in Mesopotamia, Judea, Cappadocia, Pontius, Asis, Phrygria, Pamphylia, Egypt and the part of Libya about Cyrene; strangers of Rome, Jews and proselytes, Cretes and Arabians. The proselytes heard of the mighty and glorious deeds of God in their own tongues. This does not suggest separateness but unity. They were together. Because many of them could not understand the language of the apostles, they were given the message in their own tongues.

No Segregation at Pentecost

It is crystal clear that the Christian community began in what one might call an amalgamation of the spirit. It was also a social community. Peter preached repentance and baptism, and in one day three thousand souls were added to the Christian community. They broke bread together and devoted themselves to the apostles' teachings. They prayed and worshiped together and held everything in common. They sold their possessions and gave to all according to their needs. They went to the temple daily and ate together in their homes "with glad and generous hearts, praising God and having favor with all the people."

In sharing with those in need, they went beyond mere charity. It was a recognition of the fact "that the claims of the Christian family are superior to those of the individual, and that brethren must have their share, not only because they are needy but because they are brethren."

One fact is clear—in this first Christian community there was no intellectual snobbery, no parading of social superiority, no racial intolerance, no special privilege. The members were one great fellowship held together by the apostles' teaching, breaking bread together, praying and possessing all things in common. *No honest scholar and no honest minister can find support in Pentecost for a segregated church.* If ever there was unity in diversity, these early Christian had it.

The Same Christ

No wonder Hitler wanted nothing to do with Christ and the Christian religion. They undermined everything that he stood for. His doctrine of Nordic superiority cannot stand up against the brilliant account of Peter and Cornelius—Jew and Gentile standing face to face, confronted with the same Christ—or against the story of the good Samaritan. History confirms the fact that the Jews and the Samaritans were not on the best of terms. An orthodox Jew traveling from the north to the south of Palestine, we are told, would not go through Samaria, but would journey around it to avoid contact with the Samaritans. For this reason the story of the good Samaritan stands out conspicuously in Christian annals.

Peter admitted in his encounter with Cornelius that it was unlawful, against the mores, for a Jew to associate with one of another nation. He told the group at Caesarea, "You yourselves know how unlawful it is for a Jew to associate with or to visit any one of another nation; but God has shown me that I should not call any man common or unclean." Continuing, Peter proclaimed the great universal truth: "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him." Peter was simply saying that God shows no favoritism; recognizes no superior races, no special or chosen people; gives priority to no nation.

From the beginning of his teaching, Jesus proclaimed a religion that was super-racial, supernational, super-cultural and super-class. To deny the universalism in the gospel of Christ is to deny the very genius of the movement.

Paul carried this universal note further than Peter. True, a proselyte could be circumcised and be adopted into the Jewish people, but he could never obtain the status of one who was a blood descendant of Father Abraham. The Greeks divided mankind into two distinct classes: Greeks and barbarians. The Jews called all non-Jews "goyim." A slave's religious duties did not interfere with his services to his Jewish master. A man's wife was his property and her status was no more than that of a slave or a child. That outstanding man, Josephus, declared that a woman was inferior to man in every respect.

The Gospel's Universalism

Paul saw almost instantly that these differences could not establish the true church and could not further missionary enterprise. He took the position that a Gentile did not have to become a Jew in order to be a Christian; the slave might continue to serve his master but in a new relationship—he was not a slave but a brother; equal in Christ Jesus. In Galatian 3:29 Paul declared: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female for you are all one in Christ Jesus."

Paul set aside racial heritage, social status and sex. The Christian cause rests upon none of these. In Christ all divisions are unified, and racial and cultural groups become one. Paul pushed this universalism further when he declared on Mars Hill, "The God who made the world and everything in it . . . he made from one every nation of men to live on all the face of the earth." Thus centuries before science discovered the fact that all men are of one blood, it was comprehended by men of faith.

Finally, the gospel's universalism is attested by the fact that Christ died for all mankind. Both the Scriptures and the early church accepted Christians as one in Christ Jesus. Race, nationality and etchnic groups were not the basis o

urch membership. The same is true of the urch of the Middle Ages. It is the modern urch that splits the body of Christ along racial es. This position is supported by the ablest urch historians, both ancient and modern. Only ter the Reformation—in fact, not until the 18th ntury—do we find any sign of a racial basis for mission to God's church.

It is these facts and more that the Second Assembly of the World Council of Churches will consider at Evanston next August. One commission ll devote its time to the sub-topic: The Church midst Racial and Ethnic Tensions. The task bere the commission and the Assembly will be to ow how the theme of Assembly, "Christian ope," is related to racial and ethnic tensions of e modern world. The main problem will not be show from the Bible and church history that ly in modern times did race become a basis for urch membership. Honest scholarship has oved this fact to all honest minds not steeped race or etchnic prejudice. The main issue will *how the gospel of Christ can be presented and ed so as to make new creatures of men and omen in the area of race.*

New Light Needed

We have known for centuries what the Bible ys about race. We have known for centuries ow the early church and the church of the Mide Ages dealt with racial and ethnic differences. he unadulterated gospel on race has been eached for nineteen centuries. One world conrence after another has condemned racial sepaation in the church. Yet segregation is the great andal in the church, especially in the United tates and South Africa. We have plenty of light the subject, but like Pilate of old we lack the ower to act on the light we have. As Goodspeed anslates John 1:15, "The light is still shining the darkness, for the darkness has never been ut out." The problem at Evanston will be how put out the darkness which exists amidst racial nd ethnic tensions.

There is no doubting the fact that the church is highly segregated institution in many areas of ie world. At Evanston the church will want to now how to deal with race within its own memership? The question will be—how can the urch so exemplify the spirit of Christ in Chrisan fellowship that the world will be compelled to llow its example?

At Evanston the people will want to know if the urch has any responsibility for the alleviation racial injustice in social, political and economic fe. Above all, the people will ask if there can be Pentecost as of old. If so, how?

Certainly the individual Christian must be reptive to the gospel and must act if he believes the ospel. There is no dichotomy between belief and ction. *We act on what we really believe.* So the ue believer, like Peter, Paul and Jesus, will not e bound by his environment, but he will testify the unity in Christ by his daily acts. The church ill do likewise in its worship and membership, and will encourage its members to exemplify this unity in Christ through their vocations. Being thus convicted, all Christians are called upon to take appropriate steps in their respective congregations so that the will of God may operate among the races.

A Pastoral Prayer

By Morton S. Enslin

Crozer Theological Seminary, Chester, Pa.

OUR Father, again we give thanks in gratitude for life's unfolding opportunities and responsibilities; for the thrill that comes as we gain a new and fresh glimpse of the boundless fields, beyond us and at our feet, as we see them awaiting our discovery and our toil. We are grateful for the challenge to toil; for the fact that the One whom we have chosen as our guide and friend, our companion and Lord, knew through his own experience life's rigorous demands and rich rewards; that for him there were many blind alleys and lonely wanderings as well as occasional triumphs on life's sun-kissed mountaintops.

We thank thee that through the years thou hast taught thy people that toil is good; that rest for tired bodies and minds works its greatest blessing in enabling us once more with increased strength and vigor to press on toward the far country, never satisfied, always eager for new discoveries. We thank thee that thou dost permit us to share thine own divine discontent.

O God, thou hast found us; not yet have we found thee. At times we have glimpsed thee afar. We know that thou art Light, and that if our search be honest—if we shall not count the cost, but press on in confident and uncomplaining devotion—within us too there shall be light. We thank thee that as we have shared with those with whom we labor the fruits which we have gained, again and again we have felt within us a sense of joy and happiness in the opportunity of making possible for others that which has been made possible for us. In those moments we have seen thy face and heard thy voice: "Inasmuch as you did it to your brother, your sister, my son, my daughter, you have done it to me."

Grant, most holy and demanding God, that as we discern thee in the things near by we shall learn to prize thee more; that we may seek beauty and happiness not afar but in the simple things of life spread out before us; and that seeking we may find.

Thou knowest our longings, our dreams, our hopes, our anxieties, our discouragements, our worries and our concerns. Grant us, we pray thee, the strength, the insight, the understanding, which we so sorely need to meet them. And granting us this holy blessing thou wilt but the closer bind us to thee.

Hear our prayers, O God; hear and answer by quickening us to more resolute and courageous search. Amen.

Choosing Rough Land

By Edward K. Ziegler

Joshua 14:10-12.

A MAJOR obsession of our day is the demand for security. Many are seeking the easiest road. Others want to get something for nothing. Still others feel that the world owes them a living, or that they want to earn it without too much effort.

This cry for security and ease finds a significant and sobering challenge in the ancient story of Caleb. When the Promised Land was divided after the conquest, Caleb chose land that nobody else wanted. How greatly we today need such men who are looking, not for security and ease but for hard tasks, rough land where, starting from the bottom, they may build an enduring monument to courage, hard work and faith!

In Numbers 13 we find the story of the spies' trip to Canaan. Twelve men were sent to see what the land was like, whether its people were strong or weak, few or many. They looked over the land from the wilderness to the mountains in the north and returned with samples of its fruit—pomegranates, figs and grapes. Indeed, one great bunch of grapes that they brought back would shame even the fertility of California's valleys, for it had to be carried on a pole between two men.

Great Obstacles

When the spies gave their report, however, they said, "Of course it's a wonderful land; it flows with milk and honey; here is its fruit. But the people who live there are strong. The walled cities are very great, and we saw giants there. We cannot possibly go up and take it; the people are too strong, the obstacles too great. Let us go back to Egypt." But Caleb said, "Let us go up at once and occupy it; for we are well able to overcome it." The sequel of this great courage comes in our lesson from the book of Joshua.

For forty years Caleb's dreams were unfulfilled, while the Israelites wandered in the desert, being transformed from a company of ex-slaves into a tough, independent, freedom-loving, courageous people. Now the conquest was over. The land was being divided, and Caleb chose as his portion the red clay hills around Hebron. He was given this stony, dangerous, rough land, filled with giants and obstacles, and he made good.

The call to true pioneers has echoed through America. While few geographical frontiers remain, in past years men of courage and conviction have chosen the rough land and made it good. Not content to settle on the eastern seaboard, they have made their way through the forests of the Alleghenies, across the prairies and the great plains to the valleys between the high ranges of the Rockies and on to the Pacific coastal plains, building an enduring and stable civilization.

Courageous Pioneers

The Mormons offer one of the most illustrious examples of people who have chosen the rough land. More than a century ago, because of their strange religious beliefs, they were hounded from place to place. At Nauvoo, in the Mississippi Valley, they put down their roots, built a temple and started to rear their families. But their enemies followed them. Joseph Smith, founder of the movement, and his brother Hiram were murdered in prison.

Under the leadership of Brigham Young this courageous people started again, beset by sickness, floods, blizzards and enemies. They moved slowly across the plains into the Rockies and finally reached the valley of the Great Salt Lake. As they came down the last canyon in the Wasatch Mountains to a shoulder of land where they looked out over the vast territory around the lake, Brigham Young, who had been ill, raised himself painfully in his carriage and said, "This is the place." This—a vast sagebrush-covered desert, with the great salt flats glimmering in the distance and the incredibly blue lake shining like a jewel.

Since that day Mormons have made the desert blossom. Fertile farms surround the great, clean city which is the capital of Utah and of this resourceful people. These courageous pioneers took rough land and on it made not only a living but a great civilization.

Perhaps one of the greatest rural ministers in all the history of the Christian church was John Frederick Oberlin. Born in 1740, he made up his

---

EDWARD K. ZIEGLER has been the director of evangelism for the General Brotherhood Board of the Church of the Brethren, with headquarters at Elgin, Ill., since 1951. A graduate of Bethany Biblical Seminary, Chicago, he served pastorates in Tennessee, Pennsylvania and Virginia, was a missionary to India from 1931 to 1939, and taught at Manchester College in Indiana. He is the author of a number of books on rural church life, the latest of which, Rural Preaching, *was published last month by Revell. He represents his denomination in the Town and Country, Evangelism, and Worship and the Fine Arts departments of the National Council of Churches.*

mind while a theological student that he would never serve a church which any other minister would serve. He received a call to Waldsbach, far back in the Vosges Mountains, and spent sixty years as pastor of that one parish.

Total Change

When Oberlin arrived at his new parish, Stone Valley, he found a place of incredible desolation, overrun time after time during the Thirty Years' War. There were no roads, the people lived in poverty and filth, their children were illiterate, the church was impoverished. Undaunted by the hopeless desolation, Oberlin with his bride—a girl from his home town—set out to change life in his parish. When he died at the age of eighty-six, Stone Valley was famous all over the world for its great church, its excellent, progressive schools, its good roads, its advanced agricultural methods and the splendid Christian character of its people.

In the lifetime of this one man an entire community was totally changed. How did it come about? Because one consecrated servant of God chose rough land and made it a veritable garden of God.

One of the best friends I have ever had was Bolidas, a young fellow worker in India. From a farming family, he had received some agricultural training. He always wanted to be where the going was rough. So, after he had traveled with me two years, when it was time for him to settle down in a village and teach and build a church, Bolidas asked to be sent to the village of Pipalkuva. There Bolidas and his family built, with their own hands and the help of schoolboys, a house with a schoolroom. He carried on the work there for three years. A little church was established. The boys and girls and the youth rallied to his side.

Later Bolidas was sent to our pastor's training school and I was his teacher for two years. At the commencement two years later he said, "I would like to go to the most difficult place where the church can send me."

Place of Greatest Need

The church took Bolidas at his word. It sent him with his wife and four small sons far back into the Dangs Forest where many Christians were working in lumber camps. Bolidas gave himself without stint to a consecrated ministry to the Christians working in more than thirty of these camps, and to the villagers who lived in their remote jungle clearings. Carrying the message of the gospel to these people, Bolidas often would walk as much as thirty miles a day, sometimes traveling after dark in tiger-infested jungles, sometimes swimming swollen rivers where there was danger not only of being drowned but of being eaten by crocodiles. A few years of this heroic labor was too much for his frail body. Bolidas became ill with tuberculosis, and after a year died. He chose rough land and did it knowingly, cheerfully, because here were God's children.

This call to choose rough land comes to Christian people in our own time. One call is to forsake the easy way. Christian youth today are called to live and to make a living in a world where many people are trying to get something for nothing through gambling or through the easiest possible jobs. They are called to give themselves without stint, courageously, with hard work both of body and mind, to earn an honest living and to be good stewards of the life and strength and means which God has given them.

Call to Christian Youth

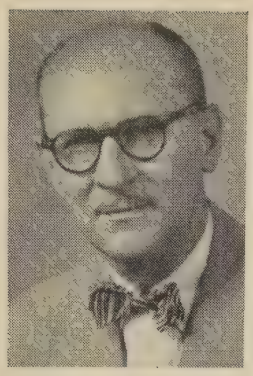
Some Christian young people are called to spend their lives in the production of food on the farm. Many of our fine young people feel the call to go away to the city to enter industry. But there is great need for many young people who will stay on the farm and in rural areas, building homes, rearing families, serving the community. The call is not always to the seemingly greener pastures on the other side of the fence. Many of us should stay right where we are, building up farms that have been wasted by erosion, exploitation and misuse. Instead of entering business or the professions, such as medicine, nursing and teaching, many of us should stay in the rural areas where we may serve rural communities.

There are opportunities everywhere; the challenge to Christian young people today is to choose the rough land—to rebuild rural America, to be rural school teachers, rural doctors, rural businessmen, rural ministers, rural missionaries across the world who will go into the areas where life seems harder, where the community is as yet unformed, where the walls of the Kingdom of God stand as yet half-built.

Hill Country

Just as in Caleb's day, the giants of ignorance and complacency are present today. Sometimes one will have to do without luxuries and even without conveniences. So what? The people who will help God most in the utilization of the great resources he has given to us are those who are not afraid of giants. They are people like Caleb who will choose the rough land, the clay hills, instead of the lush green pastures of the fertile valley. But the infinite resources of God are at our command, and we can always have his strength, his guidance and his joy as we cooperate with him in the restoration of the land and of the community, in rearing our families and building our homes in the places where the going is rough, in ministering unselfishly and faithfully to God's children in rural areas.

Brethren, where is your hill country? You can find it and there you may serve. Eugene Burnand has a great picture showing Christ with his arm across the shoulders of a young man. He seems to be saying, "Out there are my people; lost, wandering, lonely, discouraged, bewildered. Will they be yours?" Jesus is not calling us to a life of ease, but to a life of hard work, of sharing, sometimes of loneliness. Out there across the rough lands and the stony hills are his other sheep. Will they be yours?



Why Wars Come

By O. Walter Wagner

MEMORIAL DAY places a serious obligation upon anyone who has the ear and the eye of the public. It is not an easy assignment to be our war heroes' spokesman. The holiday-minded public needs to be halted long enough to hear and heed the prayer at Gettysburg, the inscription at the tomb of the Unknown Soldier, the unspoken word of all relatives of our war dead: "That from these honored dead we take increased devotion to that cause to which they gave the last full measure of devotion."

Could all our millions of war dead around the world speak, what would they say? Their language would be legion but their message would be one little word—"peace."

Paradoxically it can be said that peace has been the cause of our warring. Did not our sons die in the war to end all wars, in the war to make the world safe for democracy, in the war to bring about the four freedoms, in the war to build one world? The goal of every war is peace. Why then is it so slow in coming?

Change of Mind

I want to state four reasons why people who are nominally for peace succumb to war. The first reason is that many millions of people easily change their minds when the bands play and the bugles of war blow.

Richard LeGallienne sardonically writes:

> War
> I abhor,
> And yet how sweet
> The sound along the marching street
> Of drum and fife. . . .

Elton Trueblood shook many of us out of our naive assumption that everybody wants peace. He opened our eyes to something that we do not like to believe about people. Convincingly in his recent book he shows that many millions of people really like war. They like it because they like the profits of war, the security that comes with full employment and high wages.

There are other millions who change their minds because they do not have the courage to stand out alone against propaganda, pressure and persuasion. This is understandable and forgivable. Man is a social being. He loves to count for some thing. War picks him out of his little self and set him into something big and dynamic. By natur man wants to belong. The pressure of war propa ganda weakens his resistance to stand for the un popular cause of peace.

We Only *Talk* Peace

A second reason why we get war when we wan peace is that we talk peace and prepare for wa This is the policy of all the big nations. It is ou policy. The people have always been told that t maintain peace we must be prepared. The natio armed to the teeth will not be attacked. Our pres ent slogan is, "Power for Peace."

If you want conclusive proof of the histori fallacy of this statement read Scott Nearing's re cent book, *War or Peace*. Conclusively he prove that every nation that has prepared itself wit military might has always gotten war. Prepared ness has always been a step to war. It has neve stopped a war.

If you want an outstanding illustration of th fallacy that preparedness brings peace, call t mind the history of Great Britain. In the 19th cen tury she was the most powerful nation in th world. She put to practice this business of bein armed to the teeth. She determined to be so stron that she would not have to fight a war. She buil the largest navy the world had ever seen. She ac quired the world's strongest army. She piled u more munitions than all her contemporary power combined. She was truly the strongest nation i her world. She prepared for peace by arming t the hilt, and what did she get? In that same 19t century she went to war 27 times.

From 1911 to 1946 five different nations of th world followed this philosophy of "being prepare and you will not need to fight a war." Every on of these nations that prepared themselves fo peace by becoming military arsenals got war. I you know your history you will recall that ever civilization of the past collapsed when it was mil tarily strong.

We Fear to Disarm

A third reason for getting war when we wan peace lies in our failure to disarm. We want peace but we will not disarm. Let a military man spea to this point. Listen to a major general of th United States Army:

O. WALTER WAGNER became executive secretary of the Metropolitan Church Federation of St. Louis in 1950. He is a frequent contributor to The Pulpit.

The professional soldiers and sailors do not want to disrm. No admiral wants to be without a battleship. No eneral wants to be without a command. They are not for isarmament. They cannot be for the limitation of arms. ll disarmament conferences have failed because back of hem, lurking behind them, are the all-powerful military vho do not want to disarm. The chief aim of any power t any disarmament conference has been not to achieve isarmament in order to prevent war but rather to enleavor to get more armament for itself and less for any otential foe. There is only one way to disarm with any emblance of practicability, that is for all nations to get ogether and scrap the implements of war.

This is the road to peace we have thus far refused o travel.

Conditions for Peace

Finally, we get war when we want peace beause we have not established the conditions for eace. Vast areas of the earth are populated with nderfed peoples. We have not met the basic unger in the world—the hunger for freedom, ood and friendly relations. The Point Four Program helped to give us a blueprint for establishing he conditions for peace.

In a world of rapidly rising populations in areas where there is already a lack of food, in a world f food and famine, of turmoil and tension, we must establish conditions for peace by bringing forth bread from the ground in sufficient quantities to abolish the fear of famine.

Church World Service, the Protestant post-war relief agency, has just developed the project of he plow. This may well be the best answer to our age. In this project we may best hear and heed he prayer for peace. To the four fifths of the earth's people who are underprivileged, to the milions living as peasants in abject poverty, the best self-help project I know of is this project of the plow. Church World Service will put a plow into he hands of a peasant who has learned how to use t and who will promise to teach ten other peasants ow to do the same. Church World Service will then give these ten peasants plows on this same basis. Thus bread will come forth from the ground and a basic condition for peace will be established. You and your family can place a plow in the hands of a peasant. What could be a finer memorial to the memory of your soldier dead?

Mission of the Church

There *are* ways to end war and have peace. The time has come for Christians to repudiate war. The time has come for the church to rediscover her mission of peace to the masses. Could the millions of war dead whom we memorialize this day speak, they would place their total witness on one word, "peace." Peace will come when we really abhor war, when we really disarm, when we really create the conditions for peace. Is this too much to expect of man? Not if we see ourselves as Stanton Coit sees us.

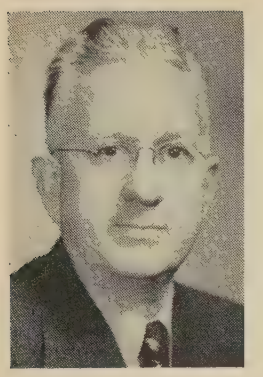
The Spirit of Man shall triumph and reign o'er all the earth.
The earth was made for Man, he is heir to all that therein is.
He is the end of creation, the purpose of the ages since the dawn of time.
He is the fulfillment of all prophecy and in himself the goal of every great hope born in high desire.
Who art Thou, O Spirit of Man?
Thou art the Child of the Infinite, in thy nostrils is the breath of God.
Thou didst come at Love's behest, yea! to fulfill the Love of the Eternal didst Thou come.
Yet Man's beginnings were in lowliness, in nature akin to that of the brute.
His body and appetite bore the marks of the beast, yet in his soul was the unquenchable Spark of Divine Fire.
His ascending hath been with pain, with struggle and conflict hath he marched towards the Ideal.
At times he hath turned his face away from the Promise of Destiny.
He hath given reins to the lust of the brute; he hath appeared at times as the Child of Hate.
He hath forgotten his Divine Origin, he hath forsaken the dream of Eternal Love.
Then hath he lifted his hands against his fellows and war and bloodshed have dwelt upon the earth.
In moments of blind passion he hath destroyed the work of his own hands, the fruit of the centuries hath he cast to the winds,
He hath marred the Divine Image, deaf to the call of the Promise of God.
Upon the altars of Self hath he sacrificed Brotherhood, and ruled by avarice and greed he hath slain Justice and Right.
Thus have wickedness and sin dwelt in his midst, and his soul hath been chained in the bondage of low desires.
Yet all this could not destroy the unquenchable Spark of Divine Fire.
For it belongs to the Eternal and that which is Eternal cannot die.
Therefore, great though Thy shortcomings, manifold though Thy failures, wicked though Thy crimes;
I will not despair, O Spirit of Man!
Thou canst not forever deny the God that is within Thee, nor turn Thy back upon the Ideal
Though Thou destroyest fairest hopes yet shall they live again.
Though Thou returnest to the level of the beast Thou shalt arise to the heights of Thy Divine Humanity.
For the Spirit of Man breathes the untiring purpose of the Living God and to the fulfillment of that purpose the whole creation moves.

As the spokesman for our war heroes, I ask you to dedicate your deepest devotion to the cause for which they gave their last full measure of devotion, that from these honored dead we take increased devotion for the cause of peace.

The Drive for Recognition

I suppose everybody wants to be somebody. Nobody wants to be nobody. The *drive for recognition* is one of the most powerful drives in men. A very learned psychologist by the name of Henry Stack Sullivan called it "the drive for prestige." The comedian, Jimmy Durante, said, "Everybody wants to get into the act!" In the language of the stage, people want to be "upstage and center."

I believe that the most important contribution that all the great religions have given to the world is this one supreme thought: the infinite importance of finite man.—*Louis L. Mann, Sinai Congregation, Chicago, in an address before the Chicago Sunday Evening Club.*



Our Christian Hope

By Franklin I. Sheeder

Romans 8:18, 21.

AT the beginning of my ministry, a friend stopped me on the street one day and said: "I have heard many sermons on faith and love, but I don't recall ever having heard a sermon on hope. Why don't you preach about hope, for men need hope as well as faith and love?" He was right. Hope is an essential part of the Christian gospel. This summer, at the Evanston meeting of the World Council of Churches, Christian theologians from all parts of the world will consider the theme, "Christ—the Hope of the World." It would seem that my friend's expressed wish of many years ago is being realized.

The Christian hope has two important aspects: future and present. It is concerned, first of all, with the final destiny of man and the world. In this sense it is *beyond* history. "Eschatology" is the word theologians have coined to designate this phase of the subject. It has to do with the final judgment which God will make upon man and his world. Many strange sects have been built upon some of the fanciful speculations that man has devised concerning this event. But since man cannot know with certainty what the nature of the final judgment will be, it seems best to leave this whole matter in the competent hands of God, in whose infinite wisdom and mercy we may have confidence.

The Kingdom Begins Here

Perhaps the Apostle Paul gives us one of our best leads regarding this aspect of our Christian hope when, in his epistle to the Romans, he writes: "I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us . . . because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God." It is the Christian faith that the final judgment is one aspect of our Christian hope, but speculation regarding its nature or when it will occur in history seems pretty much a waste of time.

A second aspect of the Christian hope is concerned with the *here and now*. It stems from the concept of the Kingdom of God to which Jesus was constantly referring in his teaching. While the Kingdom of God has some connotations which ar beyond history, it is important to recall that Jesu was convinced it has its beginnings in the presen order. That is the clear implication of the parable of the leaven and the mustard seed, to cite onl two examples. These parables suggest that thos who have found the new life which is in Christ are as the Apostle Paul puts it, "new creatures," an by virtue of that fact instruments through whor the social order may be changed until it become more capable of producing the kind of life fo which Christ and his church stand. This aspec of the Christian hope is something about whic we need to be more deeply concerned.

We have sometimes been too optimistic abou the possibility of improving our world. I recal that when I was a student in college the sloga of the Student Volunteer Movement was "Th World for Christ in Our Generation." It was challenging slogan, but somewhat unrealistic Granted that the objective was a desirable one, i was nevertheless a condition that was represente as being too easily achieved. Many of us in tha student generation believed that it was necessar only to present Christ to the world, get the worl to accept him, and our job would be done.

As often happens when we err by moving to far in one direction, the reaction is so extrem that before we realize it we have moved quite a far in the opposite direction. From the overl optimistic mood that prevailed in the early par of the 20th century we have moved into an era i which an overly pessimistic attitude has grippe the hearts and minds of men. The disasters of tw world wars, and the continuing turmoil that keep the world in upheaval, make men wonder if ther is any basis for hope. Is the Christian hope o building a better world a valid one? I am con vinced the answer is Yes. Let me illustrate.

The Product Is Hope

On December 22, 1952, the Court of Special Ses sions in Brooklyn, N. Y., considered the case o Harry G. Purvis, a businessman charged wit violation of a local ordinance. On top of Mr Purvis' factory in Brooklyn was a large sign cal ing for world peace through world federation. Th ordinance prohibits advertising signs in this par ticular section of the city except as they might ad vertise the firm's name or products available o the premises.

Norman Cousins, editor of *The Saturday Re*

FRANKLIN I. SHEEDER has been executive secretary of the Board of Christian Education and Publication of the Evangelical and Reformed Church, Philadelphia, since 1946. Previously he was registrar and professor of religion at Ursinus College.

w, was called as a witness for the defendant, d in his journal he published an abstract of his tement under the provocative title, "The Prodt Is Hope." His statement follows in part:

Mr. Purvis *has* a product on his premises, your honor. s product is hope. His product is apparently so rare ay that it can hardly be recognized for what it is. Hope, e conscience, may have its pains, but nothing is more ential to human existence. Nothing can better yield the cise ingredients for the making of a better tomorrow n hope. . . .

Mr. Purvis' particular hope, your honor, is that his ghbors in Brooklyn, and indeed, his neighbors throughthe world, may live productive and free lives. He hopes t war and the causes of war can be brought under ntrol. He hopes that this good earth can be made to ve the ends of man, rather than become parched and tted with human blood. More specifically, he hopes that e United States will recognize that it is unnatural and l for man to live under world anarchy and will take rld leadership in defining federalism as a sound and rkable basis for world peace. He hopes that other peoes inside the United Nations will respond to this leaderip and will press forward behind this great idea.

Mr. Purvis' hopes are not enfeebled because of the probility that Russia might not respond to American leaderip on such a level. Mr. Purvis knows that our best chance reaching the people behind the curtain is to hold up an ea so vital, so strong, as to start a ground-swell of tentially volcanic force. For even should this big idea rejected time and again, the very persistence with which e advance it will serve to bind together the preponderance the world's peoples.

These hopes, your honor, can be powerful things once ey are awakened in the minds of enough men. Peace—eaningful peace, purposeful peace, vital peace—constites the essence of the product behind Mr. Purvis' sign.

Thank God for men like Harry Purvis, and Norman Cousins, and others like them who have not elded to the despair of our times, but who still ave hope and are not afraid to give expression to . It is the Christian hope that we can build a orld based upon order, and that peace is possible men will earnestly and seriously seek for it and eet its conditions.

Kingdoms of Color

Another area of concern in which the Christian ope operates has to do with the practice of otherhood. It is an easy doctrine to state: Love our brother as you love yourself. And in the hristian conception brotherhood extends to all aces and people. All are children of God. Christans glibly give assent to the doctrine of the otherhood of man, but they find it not so easy practice. It becomes particularly difficult herever the demon of racism raises its ugly head.

Not long ago I was visiting in a neighboring ate. One incident in particular stands out in my emory. I was being driven to the railroad station one of the officials of the church in which I had ust spoken. As we passed a fine new building, my iend told me it was a public library. Then he dded, in a matter-of-fact way, "We're now buildg another one for the colored people of the wn." It was clear that my friend took it for anted that Negroes cannot use the same facilies that have been built for whites. There must be eparate schools, separate churches, separate braries.

In an article in the *Christian Century* some months ago, Renwick C. Kennedy pointed out that segregation has gone in interstate transportation. There are Negro policemen and Negro baseball players. Negroes vote almost everywhere. Segregation has gone in the military service. It has nearly disappeared in labor organizations. It is disappearing in most types of employment. Even the schools in many states are nonsegregated. Only in the church does segregation exist to any great degree. But there are encouraging developments in the life of the church which every Christian should note and applaud. The ministry of the Rev. Charles Jones in Chapel Hill, N. C., is a case in point.

Inconsistent Practices

A southerner himself, Charley Jones, as he is popularly known, inherited the attitudes which are typical of many of his fellow Christians. But he came to see that racism is inconsistent with Christianity, and his ministry at Chapel Hill has been noted for its courage and forthrightness. He puts it this way:

> The Christian teaching on race is "radical" in the best sense of the word, because it goes to the root of the problem. As one born in the south, I've come to see that the color of a man's skin has no real relationship to his character or ability. From a Christian standpoint, I have come to see that color gives a man no special standing with God. It's just the one convenient means nowadays that man can use to take advantage of his brother.

Charley Jones has not found it smooth sailing to take the stand he has taken. Although forced to resign the pastorate of the church he had been serving, he continues to exercise an effective ministry in the college community among people who are willing to accept his prophetic leadership. We can thank God for men like Charley Jones who, despite difficulties, continue to give evidence of their faith in the Christian hope that all men are brothers and that eventually, if we are to live at peace with all men, we must recognize that fact and live accordingly.

Extending the Kingdom

Several years ago *Time* magazine reported the results of a nation-wide survey of youth. One of the conclusions of the study was that youth are generally without hope, but they want a faith, they want something in which they can really believe. We need to encourage our youth to dare to believe great things, and I have been suggesting some of the things that youth and adults alike need to believe with conviction if we are ever to have a world in which men can feel at home.

At the meetings of the National Council of Churches in Denver, in December 1952, the noonday worship services were led by Dr. Charles Leber, of the Board of Foreign Missions of the Presbyterian Church, U.S.A. One incident which Dr. Leber related made a deep impression upon everyone present. He reported that Dr. Rajah B. Manikam, East Asia Secretary for the World Council of Churches and International Missionary

Council, came to this country a few years ago for a visit. Dr. Leber met Dr. Manikam at the airport and invited him to be his dinner guest. "No, I'm sorry," said Dr. Manikam, "but I have another appointment. I am going to visit my spiritual home in America." "Your spiritual home in America? Where is that?" asked Dr. Leber. "In Pottstown, Pa.," was Dr. Manikam's reply.

Then Dr. Manikam told how, while a student at Columbia University many years before, he had spent his summer vacation working in Pottstown. There he had become acquainted with a Christian businessman who had taken a deep interest in him and invited him into his home. In the course of time the businessman found that Dr. Manikam was married, but because of financial conditions his wife had remained in India while the husband came to America to study. When he returned to the university, Dr. Manikam found a letter from his Pottstown friend enclosing a check of sufficient size to enable him to bring his wife to be with him while he continued his studies here.

In due time the wife arrived in America, and before another year had passed a baby was born to the happy couple. But the little one did not live long, and the parents were in despair. They did not know where to turn for help. Then it was that the Pottstown businessman, hearing of their plight, arranged to have the child buried in his own family plot. "That's why Pottstown, Pa., is my spiritual home in America," said Dr. Manikam, "and that's why my first visit in this country must be there."

We can thank God for Christian people like the Pottstown businessman who demonstrated in a practical way what it means to be a Christian. There are many like him in the world. They live as members of the Kingdom of God in the here and now. Through deeds of kindness and acts of mercy, they are establishing the foundations of genuine Christian hope.

This is the hope of extending the Kingdom of God upon earth, and it is high time that we get along with the job.

'GO TO THE ANT, O SLUGGARD'

A Children's Sermon by John Schott

Presbyterian, Swarthmore, Pa.

I DON'T know how it is with you boys and girls, but in many homes after dinner, when there are dishes to wash and dry, the children mysteriously disappear. After a search one of them may be found lying completely exhausted on the davenport. According to his story, he is a sadly misunderstood boy; he leads a hard life, and people little realize how many things he has to do. Another child will have stolen silently away to her room where she is poring over her books. Just to look at her at that moment, one would think she was a very studious child. Another boy or girl will have gone outside to get a breath of air; for some unknown reason it has become very stuffy in the house.

Is that how it happens in your home? I'm afraid that it is true, for boys and girls seem to run away from work, especially when it is as dull and unattractive as washing and drying dishes. Perhaps that very same condition existed in King Solomon's time, for we are told that he once said, and these words are in the Bible:

> Go to the ant, O sluggard;
> consider her ways, and be wise.
> Without having any chief,
> officer or ruler,
> She prepares her food in summer,
> and gathers her sustenance in harvest.

That is a good suggestion, for ants are interesting insects. For one thing, they are very industrious; everyone has a special job to do. Some of them are harvesters who go out into the fields and bring in the food. Others are the city workers, who meet the harvesters at the entrance to the ant hill, tear off the husks, and then pass the seeds to smaller workers who carry them down into the dry storerooms, which often are many feet below the ground. There other workers known as millers turn some of the grain into flour.

But there are many jobs which have to be done, and special ants are assigned to each task. Some are structural engineers whose work is to build the ant hills and keep them constantly in repair. Often these hills are three feet high and six feet across. Other ants are farmers who raise mushrooms under ground. Still others are nursemaids taking care of the baby ants. Then there are chambermaids who keep the rooms clean, garbage collectors who take all the waste material outside the hill, and fighters who protect the hill and workers from pirates and other attacking ants.

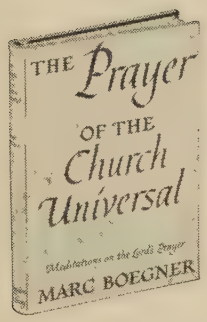
It is also interesting to know that from early morning until late at night the ants all work not for themselves but for one another. Each ant, we are told, has two stomachs—a small one by which he feeds himself, and a much larger one in which he stores food to bring back to the hill for the baby ants and other workers. Such a helpful spirit is equaled by that of the fighters who stand ready at all times to die in protecting the ant hill from their enemies.

We also know that ants keep themselves very clean. Using their tongues as sponges and their legs, which have bristles and hooks on them, as combs, they brush and comb and wash themselves and one another.

Here, then, are three things to remember about ants: they are industrious, they help one another and they keep themselves very clean. No wonder King Solomon, that very smart man, tells us in the Bible, "Go to the ant, O sluggard; consider her ways, and be wise."

NEW BOOKS from ABINGDON PRESS

• THE PRAYER OF THE CHURCH UNIVERSAL



BY MARC BOEGNER

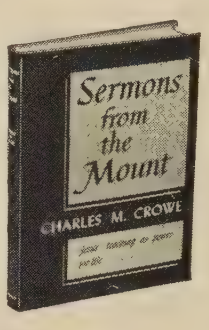
In the direct, personal style of a minister speaking to his flock from the depths of his own experience, Pastor Boegner reveals richer meaning in the most familiar of all Bible passages — the prayer of the Church universal. His meditations upon each phrase of the great prayer show the thinking of a man who has considered long and deeply its petitions. Here is guidance for every minister who seeks deeper understanding of the Lord's Prayer and help in making it more meaningful to his own people.

Marc Boegner is president of the French Protestant Federation and one of the co-presidents of the World Council of Churches. His translator, Howard Schomer, is minister of the Congregational Christian "Mission of Fellowship to European Churches," and French correspondent for *Christian Century*.

$1.75

• SERMONS FROM THE MOUNT

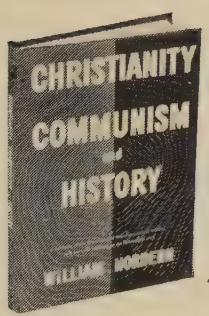
BY CHARLES M. CROWE



These 16 messages tell how to live joyously and triumphantly by the great truths of Christian values and conduct which Christ set forth in his Sermon on the Mount. Here the author of *Sermons on the Parables of Jesus* shows that Christ's message to his followers is still effective, still powerful, still vitally essential in our modern world. A rewarding book for every reader — and one which ministers particularly will find stimulating and helpful.

$2.50

• CHRISTIANITY, COMMUNISM, AND HISTORY



BY WILLIAM HORDERN

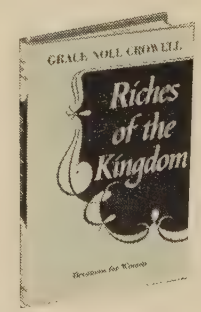
This critique of the Marxian and Christian views of history cuts straight to the heart of the fundamental antagonism between Christianity and Communism—revealing their dangerous outward similarities and their very essential inner differences.

To clarify the ideological problem of our age, Dr. Hordern turns to the radical, misunderstood sects of the Reformation. It is in their thought, he maintains, that we see sharply defined the differences between Christianity and Communism. A revealing and usable book for the thoughtful preacher and teacher — for everyone who would oppose the half-truths of Communism with the whole truth of Christianity.

$2.50

• RICHES OF THE KINGDOM

BY GRACE NOLL CROWELL



From the heart of a famous poet come these 25 inspiring devotions that speak to the hearts of women everywhere, bringing spiritual riches and unsuspected beauty into their everyday lives. In each devotion Mrs. Crowell interprets some quality of Christian life — faith, love, peace, kindness, service. The themes are developed from biblical or historical episodes and many are highlighted by the author's original poetry.

$1.50

AT ALL BOOKSTORES ABINGDON PRESS

The Price of Freedom

By Edgar N. Jackson

"With a great sum obtained I this freedom." (King James) Acts 22:28.

ON this Memorial Day we should try to understand that a memorial, in its deeper meaning, is a conscious effort to keep alive in mind and heart the precious qualities of those we would honor.

It is impossible for me to forget a day by the shores of the blue Mediterranean when I conducted final services of tribute for 82 young fellow countrymen. A multitude of personal hopes and ambitions were terminated in that temporary military cemetery. Then and there I resolved to try my best to keep alive the ideals for which these young men sacrificed so much.

To help us more adequately to value our heritage of freedom I should like to describe the qualities of three young Americans who paid the full price of our freedom.

A Last Flight

Morris was a young Jewish physician. One morning he came to my quarters strangely upset. He had a premonition that something tragic was going to happen to him that day. He asked about God and life after death. Though he did not have to go, he was to fly over the mountains to a base hospital with two litter cases who might be reassured by having the doctor with them. The plane never arrived, and Morris paid with his life for his devotion to duty.

You would have liked Sergeant Mike. He was quiet, thoughtful and genuinely friendly. Before Christmas he came to me and said, "Isn't there something we can do to give some of these poor war orphans a bit of Christmas?" With the aid of the local priest—for Mike was a Roman Catholic —we arranged a Christmas dinner and party for 40 children. There were gifts all around, turkey, and carols sung in two languages. Sergeant Mike was the organizer of it all. During the party I said to him, "Sergeant, you seem to be enjoying this as much as the children." He answered that he had a little girl at home whom he had never seen and he "wanted to watch some children having a good time at Christmas. That way," he said, "I would feel closer to Michele."

Two weeks after the party events incident to war ended forever Sergeant Mike's hopes of re turning home.

Leon was a carefree, bright young fellow— Methodist, born and brought up in a small Nort Carolina town. He bubbled over with life thoug he really had seen little enough of it at 19. He wa a pilot, and proud of it.

One morning as Leon prepared to take off h jokingly said, "Chaplain why don't you come alon with us today?" That day he made his last flight We knew where his plane went down, but no much more. What went down with it? Was thi friendly, good-humored lad a potential genius, poet, a farmer, a parent, a saint? Time did no permit an answer. Those latent resources would b forever undeveloped except as our memorials ar meaningful. There is no way for an accountin of the values of his life.

As persons of religious conviction, we want t face the obligations that history has brought t us. How can we see our responsibility better tha through the lives of those persons who, like our selves, lived with hope and fear, joy and sorrow ambition, faith and goals? They are the peopl who have built America. They are the individual like Mike and Morris and Leon—a Catholic, a Jew and a Protestant—who subjected their difference to a common cause and did not turn back.

Heritage of Freedom

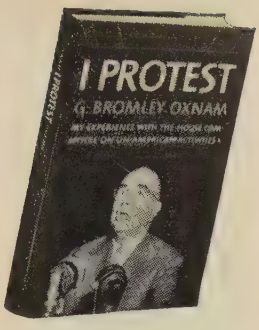
As Christians we are the custodians of the idea of love at work in life. The need to preserve th ways of life that value the individual is a basi teaching of Jesus. So we pay homage to those wh have contributed to our freedom—not by word alone, but also by making our way of life worth of so great an obligation.

We take our first step toward meriting such heritage when we make our memorial a dedicatio of life to seeking to be worthy of the untol spiritual treasure—the ideals and hopes—of thos who have died for freedom. We move a bit neare the day when true religion will replace ecclesiasti cism, when virile faith will conquer fear, and grea common devotion will supplant trivial loyalties

No more fitting tribute could be made to thos who have given so much than that we give our selves without restraint to seeking a way of life, a home and among the nations, which will guarante that these may not have paid so great a price i vain.

EDGAR N. JACKSON has spent twenty years of his ministry in the New York East Conference of the Methodist Church. A graduate of Drew Theological Seminary, he now has a Mamaroneck, N. Y., parish.

"This is not investigation.
It is intimidation.
It is twentieth-
century inquisition."



I PROTEST

My Experience with the House Committee on Un-American Activities

by G. BROMLEY OXNAM

In this highly important new book, Bishop Oxnam recounts his own experiences, with glints of irony and humor, in and out of the committee chambers especially in the past year, and discusses the threat to freedom which such investigations as presently conducted pose. Here for the first time is the full record. On it he rests his case—with the conscience of the American people. $2.50

A New Book of Sermons

by Arnold H. Lowe

POWER FOR LIFE'S LIVING

The sermons of Dr. Lowe are received and spoken of as outstanding in the growing group of those known as "counseling sermons." *Church Management* described his previous collection as "Very human, very intimate and down to earth, they represent great preaching . . . in the helpful sense." $2.50

For Evanston

WORK AND VOCATION

edited by

JOHN OLIVER NELSON

The American contribution to the problem of framing a Christian doctrine of work and vocation adequate to the contemporary scene which will be discussed at Evanston. $2.75

What is in store for the Church in mission lands?"

THE CHRISTIAN WORLD MISSION IN OUR DAY

by Kenneth Scott Latourette

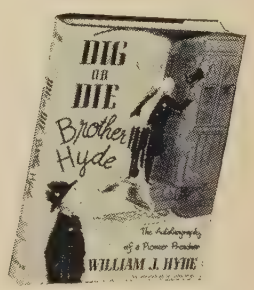
rom his wealth of experience and study, Dr. Latourette gives a calm, wise answer o this troubling question. Every mission-minded person will be grateful for the ractical plan of action he charts to guide ture Christian endeavors. $2.50

JEW AND GREEK

by DOM GREGORY DIX

fresh and vigorous study of the early urch against the background of the con-ct between Syriac and Hellenic cultures. Brings an altogether fresh perspective to the study of the primitive Church."—*imes* (London) *Literary Supplement* $2.50

For preachers young and old—
the autobiography of
a pioneer preacher



DIG OR DIE, BROTHER HYDE

WILLIAM J. HYDE

This is the heart-warming and inspiring story of seventy years spent gladly in the service of the Lord, spanning the great period of American Protestantism from the days of the circuit riders to the big city churches of our time. Whether he was pitching in to build a sod house on the prairie or calming down the town bootlegger who came to "services," William Hyde was alert to every nuance of the human situation, from the riotously funny to the deeply tragic. It is a book packed with anecdote and the simple joy of life. Delightfully illustrated by Susanne Suba. $3.00

at your bookseller

HARPER & BROTHERS

New York 16, N. Y.

Coming in AUGUST . . . .

The fourth in a series of denominational numbers in

The Pulpit

Each year the August issue of The Pulpit is devoted to a report on the status of preaching in a selected denomination. Sermons printed will be contributed by ministers of that denomination.

This year the August issue will be devoted to the

Presbyterians

Previous denominational numbers were devoted to sermons by Methodist, Disciple and Lutheran pastors.

Readers of The Pulpit are invited to recommend to the editors the names of Presbyterian preachers whom they would like to "hear" preach in this special issue. The coupon below is for your convenience in registering your selections. May 15 is the deadline.

Send your choices today!

The Pulpit,
407 So. Dearborn Street,
Chicago 5, Ill.

I would like to submit the following names of Presbyterian preachers whose sermons I would like to read in the special Presbyterian (August) issue of The Pulpit:

. . . . . .

. . . . . .

. . . . . .

My Name . . . . . .

Address . . . . . .

Pulpit Patter

By Morton S. Ensli

'An Easter Retrospect'

EASTER is now past. For me it always proves a season of reflection. Each year for nearly two millenniums, as this season has drawn near, folk in increasing numbers have pondered that ancient story, have sought to recapture and relive those awful days of sorrow, shame and apparent defeat. Against a lurid sky, atop a wind-swept hill, looms a central cross. Near by a rock seals an unmarked tomb. The world is lonely.

How we have sought to find the living among the dead! Is there not more than we have heard in the word of the early watcher at the tomb: "He is not here; for he has arisen"? How natural, but how fruitless, have been most of the centuries of discussion of these ancient stories. Is it too daring to say, Jesus was never put into that tomb of death? His tired and broken body—yes. But was that body Jesus? We know that it was not. As with us, so with him: all that made him what he was was his because it was available to others. Who of us will wish to prescribe limits for the reproductive power of a radiant, compelling personality such as he?

Prosy Literalism

In the days and weeks which followed that dreadful Friday evening they saw him again, we are told. Of course they did. How blind ofttimes have been our eyes as we have sought with prosy literalism to relive those days. We have sought to find the living amid the dead. So did Mary in that haunting story of the yesteryears. She had come to weep over the broken body, and she could not find it. He was not among the dead—not on that Easter morning alone; he never had been.

They saw the Lord. Was it as later folks sought to explain it: a Lord with nail-scarred hands, with spear-marked side? Or was it the one whom they had come to love and with whom they had labored; the one at whose imperious word, "Follow me," they had turned their backs on all they had held dear? Did they not see him again as he had stood by the side of a grief-stricken mother and had brought her comfort? As he had faced unabashed, unafraid, the haughty rulers and had challenged them to their faces? As he had stood with children about him? As he had struggled alone—with God—in the agony of prayer with the future bleak and forbidding? As he had brought a new grasp on life to humbled tax collector? As he ha talked with unself-conscious friend ness with men and women at who others pointed the finger of scorn? A he had stood alone before Pilate judgment bar? As he had sat wi them again and again at supper in t cool of the evening by Galilee's lak

A Time of Change

How we love short-cut answers! it not possible that that sea which f two millenniums we have sought sound is deeper than we have ev realized?

Easter is a time of change. But is a changed Jesus, as we preachers a theologians have sought so long convince ourselves and others? Is not rather changed disciples? We they the same men as when they h heard that call, "Follow me"? Had lived with them in vain, so that t only things that could have convinc them of his worth were physic marvels and portents wrought up his body? To answer Yes to that que requires a hardiness—and blindness which I do not crave.

During those months of fellowsh had he not built himself day by da into them—that perpetual miracle life? To think that after such a f lowship they could remain untouche unchanged, appears to me the thi really inconceivable, for he was ev then living in them. When, like Mar they wiped the tears from their ey and turned to their daily tasks, th saw him.

Ability to Influence

This is not theology, good or ba it is life. And could folk but see there would be far less weeping at t bar when the loved one puts out sea. We should not forget that word old: "Therefore he had to be ma like his brethren in every respect That word is a two-edged sword. Th quality, that essence—call it what y will—that made him him; that abili to influence, to mold, to build himse into others—and which in him h proved to be for the healing of t nations—is in us too, in every one us. It is this which makes the pray so natural and profound: "May t same spirit that filled Jesus, that ma his life a radiant blessing, reachi with undiminished, ever-increasi power through the years, fill us also

Pulpit Post

itorial Credit

IR: I was nearly as flattered as I astonished at your generous refnces to me in the April Pulpit. I ee, however, with all that you say cerning the editorial on the Berlin ference which appeared in the *ristian Century*. But I did not write it was written by my colleague, rold E. Fey, and I cannot appro-ate the praise which should rightly to him. PAUL HUTCHINSON.
Editor, *The Christian Century*.

ctrinal Integrity

IR: It is hardly fair to have your ders think that the voice of Dwight man (April) represents confesnal Lutheranism. I venture to say t of the three major groups in erican Lutheranism—the Ameri- Lutheran Conference, the Synodi- Conference and his own United theran Church—he would find prac-lly no pastors among the first two agreement with him in the spirit his article on ecumenicity. This is ause of our well-known doctrinal egrity as over against the practice own among us as "unionism."
Luther College, KNUTE LEE.
Decorah, Iowa.

erchurched?

IR: If it is true, and three of us ieve it—*you*, the *author* of the ar-e, "Ecumenicity Must Be Local, " (April), and *I*—that "thousands communities are overchurched," y do theological seminaries con-ue to grind out an oversupply of achers who fill these pulpits? Isn't time we were merging or closing ne of our denominational theologi-schools?
H. LINCOLN MACKENZIE.
First Congregational,
Calais, Me.

Baby-Sitters Needed

IR: Did it ever occur to Enslin that ne of us ministers have two services Sunday—incidentally, not held in "auditorium" but rather in the se of God—for the one and only reason that we can thus help more parents to worship? Many of our fathers and mothers cannot pay for baby-sitters or bring the youngest to church service; so the parents are coming separately to the service that fits into their schedule—but both are coming each Sunday.
GEORGE WENDELL JUNG.
Presbyterian,
Woodbury, N. J.

Alternatives for Enslin

SIR: A good many years ago my father told me that one of the dangers in writing a regular column was that the columnist often had to sit down and write an article when he had nothing to say. After reading Enslin's column I am ready to agree with Father. I presume that he wrote his March column about the "boys with duplicate services" with tongue in cheek, as no one person could be quite so uninformed as he professed to be.

I have thoroughly enjoyed his column and don't mind when he pokes fun at things which may be very serious with some, as long as readers remember that he has to write about something. But as one of the "boys," I wonder whether he might not think seriously about what he would do if he were pastor of a church that could not quite keep up with the influx of citizens. Which of the following alternatives would he choose: (1) Lock the doors when the sanctuary is filled? (2) Advise his people to stay at home and attend church services on TV? (3) Put the overflow in other rooms with a PA system? (4) Preach such dull sermons that there would be no seating problem? (5) Invent issues or incidents that will cause factions and result in such a fight that half of the congregation will leave and go elsewhere?

We are getting into our second building program since 1949, but we still plan to retain duplicate services for the very unorthodox reasons that (1) people like them, (2) more can attend and (3) it is easier economically. I realize that we should not coddle our parishioners this way. If Enslin would care to help us out by plunking down an additional $150,000 for our building fund, perhaps we could put up a larger building that would accommodate everybody at one time—provided, of course, that he would send us a yearly check for additional upkeep.

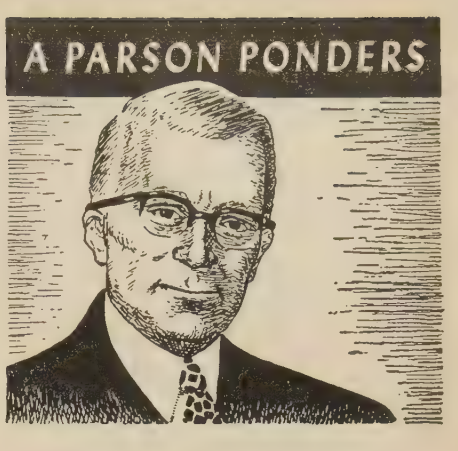
On second thought, I am reminded that we could not handle the parking problem all at one time, so we will have to ask friend Enslin to forego that contribution. But thanks just the same. J. ROBERT HENDERSON.
Elfinwild United Presbyterian,
Glenshaw, Pa.

(Continued on page 27)

The Bulletin Board

ntributed by D. Andrew Howey, Federated Church (Presbyterian-Baptist), Brighton, Mich.

EN A CHRISTIAN IMPROVES WITH PRACTICE.
STRANGER: A FRIEND YOU'VE NOT MET YET.
ITH PUTS FOUNDATIONS UNDER FREEDOM.
HEIST: A MAN WITH NO INVISIBLE SUPPORT.
YOU MAKE A PROBLEM OR HELP GIVE AN ANSWER?



"Heteronomy"—what preacher's heart will not thrill at the discovery of that word? It will take the place of "Mesopotamia" in the clerical vocabulary. The dullest listener in the congregation will sit up and take notice everytime he hears it. Theologians deserve the thanks and praise of every clergyman for this precious gift.

It means—in case anyone wants to know—that there are some who are not self-starters! Pressure of the crowd or the force of high pitched voices on screen or television cause a reaction which has no connection with judgment or good sense.

Members of the cloth proverbially have been placed in this group. But things have changed. Today the clerics cannot be forced into buying as a result of ballyhoo and propaganda. A small group still buy what they are pressured into purchasing. Judgment and sanity belong to the ministerial profession.

Tragic indeed is the lot of the heteronomous preacher. He will pay about $2,000 to $3,000 more than the same insurance policy will cost with the Presbyterian Ministers' Fund. No one wants it to happen to him!

So be autonomous.

Take action to find out the facts. End up by buying "Fundonomous."

Contact —

PRESBYTERIAN MINISTERS' FUND
The Alison Bldg., Rittenhouse Sq.
Philadelphia 3, Pa.

(8 Branch offices from coast to coast)

An Interdenominational Life Insurance Company for all Protestant Ministers

ALEXANDER MACKIE, *President*

Please send me information about:

☐ *Protection*
☐ *Family Income*
☐ *Juvenile Insurance*
☐ *Retirement Income*

Name .....
Address .....
City ..... Zone ... State ...
Date of Birth .....
TP

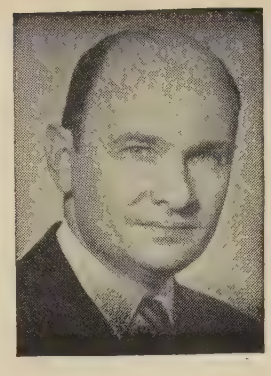
"More than a Business— an Institution"

PREACH
More Effectively
by having at your finger tips—
GOOD ILLUSTRATIONS
APT QUOTATIONS
QUOTABLE POETRY
Here it is: • A system of resource filing • A growing core-file of selected resources—attractive—convenient—usable—in packets of 100—16 packets in all
ORDER NOW!
Sample packet $1; $4.75 for 5; $15.25 for all 16, postpaid. More details and free sample entries on request.
The Minister's File Service
3435 W. Van Buren St. Chicago 24, Ill.

GOWNS PULPIT CHOIR
Satisfaction in Every Stitch since 1912
SUPERIOR WORKMANSHIP
QUALITY FABRICS
PERFECT FIT GUARANTEED
Write for catalog D41
BENTLEY & SIMON INC
7 WEST 36 ST • NEW YORK 18, N.Y.

THE WAY
by E. STANLEY JONES
How to find and follow the Christian way—a year's daily devotions.
Pocket Size • $1.50
. . . and don't forget
GROWING SPIRITUALLY
the new book of daily devotions. Pocket Size, $1.50
At All Bookstores
ABINGDON PRESS

GOWNS
• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES
Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Altar Brass Goods
CATALOG ON REQUEST
National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.



Come Let Us Worship

By Clarence Seidenspinner

It Can Be Done

A DENOMINATIONAL rally announced as divine worship can be a beautiful and profoundly moving devotional experience. Unfortunately, these rallies frequently turn into an impossible miscellany of assorted announcements, concert choral numbers, denominational propaganda, conferences on the chancel platform. A beautiful and inspiring service can be arranged, however, by any leader who has the determination and understanding to do so.

Your columnist recently had the good fortune to attend such a service at the First Methodist Church of Evanston. It was a "Victory Rally" of the Chicago Northern District to mark the close of a united evangelistic mission on that district. The service was arranged and led by the superintendent, Dr. Ray Bond, with Bishop Oxnam preaching and Dr. Harold Bosley of First Church reading the lesson and the pastoral prayer. It was a full liturgical service after the manner of the liturgy regularly used in that parish church. It began with a processional hymn and invocation, the Lord's Prayer, the versicles and response which led to the first anthem. It continued with the responsive reading, the Gloria Patri, the reading of the scriptures and the pastoral prayer. This was followed by the offertory, both organ and choral, the ceremonial of presentation and the hymn of preparation for the sermon. Following the sermon, the service closed with a recessional hymn, the benediction and a choral response.

A Satisfying Experience

Would that all denominational rallies, conferences and conventions might be arranged as successfully as this! Several features made it a satisfying experience.

1. This service really belonged to God. It did not belong to the denomination, nor yet to the ecclesiastical officials who had assumed leadership for it. As religious men they knew that the service belonged to God. The objective reference was clear throughout the service. It was stated in the processional hymn which was a strong objective one: "All Hail the Power of Jesus' Name." The invocation was a true one, calling for the presence of the Holy Spirit of God upon the service. The opening anthem continued this emphasis, for it was directed to deity: "O Thou, from Whom All Blessings Come," by Tschaikowsky. The deportment of the ministers and the spirit of the entire service indicated the fact that clergy and people had assembled for the worship of Almighty God. What a relief this was after the fuzzy opening of so many denominational services with their weak, sentimental and subjective hymns, their saccharine solos and their confusion in the chancel.

Carefully Arranged

2. All arrangements had been made carefully ahead of time. This obvious observation ought to characterize any service of divine worship. The liturgical movement needs to proceed with confidence and beauty.

3. The situation was electric with the dynamism and importance of the occasion. This rally was a part of the church universal. No bishop or pastor tried to ingratiate himself with the congregation by patronizing the people or by indicating that he was a member of the top brass. The leaders reflected the fact that they had a strong hold upon the basic principles of love for God and respect for the personality of others including themselves.

Arts of Worship

4. The situation was liturgical rather than programwise. This was a service of divine worship and not a part of the business meeting.

This type of service ought to open and close every great denominational gathering. It appears that often our denominational officials are too busy to study the arts of worship. The administrative demands of the church can be very distracting indeed. Unless the officials have prepared the service carefully many days ahead of time, in the administrative pressure of the moment they are tempted to neglect the service and let it develop spontaneously. Why not think the service through ahead of time? One Methodist bishop known by this columnist decided that he could not do everything at his conference, so he turned the important services over to a worship chairman. Perhaps this is the solution that can make of a denominational gathering a significant experience of divine worship.

Pulpit Post

(Continued from page 25)

Wrong Definition

SIR: In the March Pulpit appears a paragraph entitled "Jesus Was No Scapegoat." In my opinion Jesus is the great scapegoat who, like the goat of Leviticus 16, bears the sin of many. The quotation defines a scapegoat as "one who is blamed for the wrongs of others." The scapegoat of Leviticus was not *blamed* for sin but was the *bearer* of sin.

I enjoy reading The Pulpit for the inspiration it brings. I like especially the sermons on the theme of the forthcoming meeting of the World Council of Churches. May Enslin never lay down the sword of the spirit which has been placed in his hand, for it does reach into the joints and marrow more times than I like to admit!

WILLIAM BEAL, JR.
Evangelical United Brethren,
Timblin, Pa.

No Waiting Cars

SIR: Until a short time ago I shared some of Dr. Enslin's views on duplicate worship services (March). But as a pastor in a rapidly growing suburban area I have come to value very highly the advantages in the duplicate services. Our church school here in Orange meets during the time of the early worship service. The parents are at worship while their children are at church school. Our worship attendance has increased 40 per cent under the plan, and we are reaching the young parents especially. Whole families are worshiping and studying together—coming to church as one. Gone pretty much are the lines of cars with fathers in old clothes, reading the Sunday comics while waiting for their youngsters to get out of church school.

Please invite Dr. Enslin to visit some of our churches with duplicate worship services before he writes again in that biting vein!

EDWARD J. VERBA.
Congregational,
Orange, Conn.

The Prophets Speak to Our Times

This is the theme of the International Sunday School lessons for the Spring quarter—April, May, June.

For a fresh approach which supplements denominational study materials write for a sample copy of the

20th Century Quarterly

407 S. Dearborn St. Chicago 5, Ill.

Now in its 36th year

A Christian Century Foundation Publication

TITLES AND TEXTS

What Pulpit Readers are Preaching About

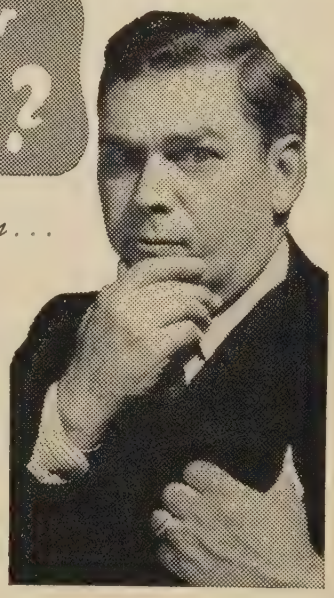
"A Give-Away Program." Matt. 10:8—*"You received without pay, give without pay."*
MERVIE H. WELTY.
Bethany Evangelical United Brethren,
Red Lion, Pa.

"Marred Coins." Matt. 22:20—*"Whose likeness and inscription is this?"*
CHARLES A. SURBER.
First Presbyterian,
Palmdale, Calif.

"Windows of the Soul." Dan. 6:10—*Daniel . . . went to his house where he had windows in his upper chamber open toward Jerusalem; and he got down upon his knees three times a day and prayed.* WILLIAM I. NEWMAN.
Bethany Congregational,
Los Angeles, Calif.

"Value of the Insignificant." I Sam. 17:40—*Five smooth stones.*
HAROLD A. PRUYN.
Methodist,
Tryon, N. C.

Why pay more for LIFE INSURANCE than you need to?



Ministers Life and Casualty Union . . .

. . . *actually sells* $6,000 worth of insurance at the same price as that for which many other companies sell $5,000 worth.

***Professional Religious Workers** are entitled to a lower cost "preferred risk" policy. Included in this group are ministers; seminary students; religious education directors; Salvation Army, YMCA and YWCA workers; priests; rabbis and faculty members of church sponsored schools and colleges.

The Savings are substantial. An individual can buy our insurance at $2 to $7 per thousand less, depending on his age and the type of policy.

New Double Protection Plan gives you *twice* as much insurance at only 25% to 35% added cost. As an example, at 35 years of age, a man pays only $53.83 the first year and $71.83 thereafter for a $5000 policy on the double protection plan. Think what $5000 would mean to the happiness and well-being of your family!

YOUR SALESMAN—THE MAILMAN!

For fifty years, we have sold insurance *entirely by mail.* You benefit by saving the usual sales commission on life, health, accident and hospital insurance—plus the fact that there is no one to "pressure" you into buying. Your questions and problems are invited. We do our best to mail you an answer quickly, clearly, completely.

TELL YOUR FRIENDS! All policies are also available to male and female religious education directors, priests, rabbis, Salvation Army and YMCA workers, faculty members of church sponsored colleges and schools.

THE MINISTERS LIFE AND CASUALTY UNION
(Legal Reserve Non-Assessable Life Insurance)
104 Ministers Life Bldg., Minneapolis 16, Minnesota
Gentlemen: Please send information on *double protection* plan.
Name.....
Address.....
.....
Date of Birth..... Denomination.....

SINCE 1900

Pulpit Paragraphs

Contributed by Readers of The Pulpit

• *God's Plan and Power*

GOD does not settle his accounts every Saturday night, at every election or at the conclusion of every war. The night after Calvary it would have been perfectly plausible for any scoffing priest or doubting Thomas to say, "I told you so." But that plausibility has dissolved in the light of the centuries. Therefore we are not dismayed by the temporary show of power and wisdom thrust upon us by the demonic forces operating, and with some success, at any time. We are not blind to their presence. Nor are we under any illusions as to their fearful capacity to inflict suffering, devastate much that we hold dear and initiate real catastrophe. But we know that their victories are not the final judgment of history, either as to the merits of their cause, the effectiveness of their weapons, or the inevitability of their strategy. We do not believe that we have to look to the devils that roam the world for counsel as to the advancement of the cause of God. We are convinced that God's purposes can be achieved only by God's plan and God's power.—*Albert Edward Day, Mount Vernon Place Methodist, Baltimore, Md.*

• *Dagwood and the Average Man*

ONE of the symptoms of our restlessness is the tendency to live several lifetimes in one. Someone has advised that we take "one world at a time." I am not worried about this so much as our efforts to live more than one *life* at a time.

Dagwood, trying to get to work on time, is not as funny as he is a pathetic caricature of the average man. Blondie can't get him out of bed because he is still tired and hasn't fully recuperated from the previous day. When he does get up he only has enough time hastily to drink a cup of coffee. He runs to catch the bus and barely touches his wife's lips as he passes out through the front door. Have you ever noticed that Dagwood is seldom pictured sitting down at the breakfast table with his family? Dagwood represents the average man who can't be still long enough to listen to God.—*Frank R. Snavely, First Methodist, Crossville, Tenn.*

• *Religion and Our Private Lives*

AS one of our national Vice-Presidents said some time ago, "If religion is to function in this new era, it must take in more territory." When his parish priest in a sermon began to apply the gospel closely and pointedly, Lord Melbourne over a century ago stomped out of the church, exclaiming that "things had come to a pretty pass when religion begins to interfere with a man's private life." We smile at Lord Melbourne now; less than a century hence men will smile at those now objecting to religion's interfering with one's public life—political, social or economic. (First award, Calvin K. Kazanjian Economics Foundation's National Methodist Sermon Contest, 1953.)—*Charles W. Flint, retired Methodist Bishop of Washington, D. C.*

Pulpit Calendar

May 2—2nd Sunday after Easter.
May 2-9—National Family Week.
May 9—3rd Sunday after Easter. Festival of the Christian Home.
May 16—4th Sunday after Easter.
May 23—5th Sunday after Easter.
May 27—Ascension Day.
May 30—Sunday after Ascension. Memorial Day.
June 6—Whitsunday (Pentecost). Christian Unity Sunday.
June 13—1st Sunday after Pentecost. Festival of Holy Trinity.
June 20—2nd Sunday after Pentecost.
June 27—3rd Sunday after Pentecost.
July 1—Dominion Day (Canada).
July 4—4th Sunday after Pentecost. Independence Day.
July 11—5th Sunday after Pentecost.
July 18—6th Sunday after Pentecost.
July 25—7th Sunday after Pentecost.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

• *'Not My Will, But Thine'*

HERODOTUS, the ancient Greek historian, wanted to act as a war correspondent, but he was cautioned to consult the oracle at Delphi for permission. He proceeded to Delphi and put this question, "O gods, which of you should be my patrons as I undertake this venture?" He did not ask the advisability of the course of action he had determined upon; he asked the gods' blessing upon his own decision.

Our God is an objective God with a will of his own. When we worship we come with the idea of discovering that will for our lives. Yet it is claimed that some enter into worship with the shrewdness of Herodotus: "O God," such a man prays, "give your blessing to what I am doing and will do. Put your seal of approval right here, and I shall be eternally grateful." The Son of God thought it no amiss to agonize in the garden and say, "Not my will, but thine, be done." This gives us pause to wonder at the great depths of true worship.—*Alvin D. Johnson, First Baptist, Middletown, Conn.*

• *Christianity And Progress*

WHEN we turn to public ethics and morals—especially as related to war—we cannot be altogether proud of our pattern of progress. The cannon ball lodged in a building overlooking the York River, a reminder of Revolutionary days, leaves one with the impression that some giant, outraged, heaved it at an enemy; while pictures of Hiroshima remind one that man is as near hell as he can possibly get.

In Caesar's day it cost 75 cents to kill a man in battle. In Napoleon's day the cost had increased to $3,000; by the time of the Civil War, to $5,000; by World War I, to $21,000. And in World War II, America paid the equivalent of $50,000 per capita for her dead enemies. Is this progress?—*G. Curtis Jones, Vine Street Christian, Nashville, Tenn.*

• *Light of the World*

AS the concluding scene of a pageant presented at an Alabama Education Association session opened there was on the stage only one object—a great globe. Then, two by two, persons dressed in the apparel of the various nations took their stand around the globe. When all had assembled, a lighted cross was lowered over the setting and the participants joined hands to encircle the globe. The scene conveyed a message which has tremendous meaning for this particular time: if peoples everywhere truly see the light of the cross, they will be brought together in fellowship toward world understanding and peace. In this faith Jesus summons us today to be his witnesses unto the ends of the earth.—*Herschel T. Hamner, First Methodist, Attalla, Ala.*

Books in Brief

★★A Compend of Wesley's Theology. By **Robert W. Burtner** and **Robert . Chiles.** 302 pages. Abingdon, $3.75. Nearly every time John Wesley ouched his pen to paper he wrote terature. The many volumes of his ritings contain gems of wisdom and terary expression which would be rofitable reading for everyone. But ew people have the time for it. We re indebted, therefore, to Burtner nd Chiles for selecting and classifyng representative passages from all f Wesley's writings and putting them nto a single volume. Also included nder each of the 10 topics and their 0 subtopics is an extensive list of upplementary references, so that anyne wanting to get an idea of Wesley's iews on any major theological docrine may do so easily and quickly. As a compend of Wesley's theology this s an indispensable book for any minster or student of Christian thought. —*Virgil A. Kraft, Methodist Chapain, University of Chicago.*

★★Love, Power and Justice. By **Paul Tillich.** 127 pages. Oxford, $2.50. For he preacher this is the most valuable f Tillich's books. It is a flawless exmple of method, as well as a most aluable interpretation of love, power, ustice and their relationships. A radial (root meaning) analysis of the hree universal concepts is followed y a synthesis of their unity in peronal, group and ultimate relations. Happily, analysis and application are f equal length. Although carefully lear, the ontological argument is exceptionally concise, and only the atentive reader is richly rewarded. Some philological background on the art of the reader is presupposed.— *Martin Graebner, Pastor to Lutheran Students, University of Chicago.*

★Unwilling Journey. By **Helmut Gollwitzer.** Muhlenberg Press, $3.50 The author, a Lutheran and a former ssistant to Martin Niemoller, was rafted into the German army because f his leftist activities and was later aken prisoner by the Russians. His inal conclusion is that Christianity an make no compromise with a sysem that believes man is capable of erfecting himself through economic hange. Gollwitzer writes partly in liary form. His analysis of his own hinking and that of his captors is the nore devastating because of his retraint. His book has been a best eller in Europe and now is introduced o English readers in an excellent ranslation. — *Amos John Traver, Hamma Divinity School, Springfield, Ohio.*

God's Psychiatry. By **Charles L. Allen.** 159 pages. Revell, $2.00. This ook was written to heal sick minds nd souls. Mr. Allen believes that God's psychiatry is embodied most ompletely in the twenty-third Psalm, he Ten Commandments, the Lord's Prayer and the Beatitudes; and he ses these as the basis of his volume. Major concepts in each of these great passages serve as the text of a short homily. The book is not a treatise on psychiatry, but rather a series of meditations. Ministers who preach on these topics will find this book suggestive. They can also place it in the hands of church people as its appeal is primarily to them.—*J. Edward Lantz, Lowell Heights Methodist, South Bend, Ind.*

★One Fine Hour. By **Frederick Keller Stamm.** 176 pages. Harper, $2.50. This interpretation of the life of Jesus is written for seeking youth and laymen. The volume is not the equivalent of Barton's *The Man Nobody Knows,* but it will fill a similar need for many people. Written in clear, understandable English, it should be useful in establishing deeper interest among those who are in the early stages of their Christian maturity.—*Alton M. Motter, Managing Editor, The Pulpit.*

★★Face Your Life with Confidence. By **William E. Hulme.** 232 pages. Prentice-Hall, $2.75. The chaplain of Wartburg College writes out of his experience in counseling with the young people who voluntarily bring him their problems. The 51 informal, conversational approaches to real-life situations not only suggest the tensions that we face in this modern day but also supply many insights toward the solution of these difficulties. The resolutions of the conflicts presented often are over-simplified of necessity, but the approach in each instance is Christ-centered and psychologically sound. The pastor in his role of counselor can benefit by a careful study of the technique Dr. Hulme employs.— *Kenneth Hildebrand, The Central Church of Chicago.*

Do You Want Inward Power? By **John Heuss.** Seabury, $2.25. The rector of Trinity Church, New York, in his first book offers sermons that are doctrinal in nature and personal in presentation. He deals with major doctrinal problems, and his conclusions are clear. Many will not agree with all of the author's Anglo-Catholic views, but these are still first-rate sermons. — *Herman Donald Newman, Methodist, Jeffersonville, Ohio.*

★★Upper Room on Main Street. By **Harold B. Walker.** 191 pages. Harper, $2.50. In this year of Evanston it is good to know something about the kind of preaching that is being done where the World Council will meet next August. Here is a book which gives such a picture, because the 20 sermons in this collection were preached by the pastor of the First Presbyterian Church in Evanston. His selection and treatment of sermon themes relevant to modern needs makes this an unusually fine sample of American preaching at its best. The effective printed style of the volume reflects the fact that the author was once an Associated Press writer and editor. In addition to his pastoral duties, he now lectures on homiletics at McCormick Theological Seminary.—*Alton M. Motter, Managing Editor, The Pulpit.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No Star, depends on your taste and need.)

Books Preachers Are Reading

March	April	This Month	An analysis based on reports from leading religious booksellers and from the reading of the Pulpit's distinguished editorial associates and book reviewers.
5	4	1	**Protestantism in America.** *Jerald C. Brauer. Westminster,* $3.50
3	1	2	**The Kingdom of God.** *John Bright. Abingdon-Cokesbury,* $3.75
1	2	3	**Quest for Christian Unity.** *Robert S. Bilheimer. Association Press,* $2.50
4	5	4	**What Present Day Theologians Are Thinking.** *Daniel D. Williams. Harper,* $2.00
2	3	5	**The Unfinished Reformation.** *Charles Clayton Morrison. Harper,* $3.00
10	6	6	**Communicating the Gospel.** *Halford E. Luccock. Harper,* $2.50
7	7	7	**A Reader's Notebook.** *Compiled by Gerald Kennedy. Harper,* $3.95
9	9	8	**Christianity, Diplomacy and War.** *Herbert Butterfield. Abingdon-Cokesbury,* $1.75
6	8	9	**Christian Realism and Political Problems.** *Reinhold Niebuhr. Scribners,* $3.00
	10	10	**Psychology of Pastoral Care.** *Paul E. Johnson. Abingdon Press,* $4.75

The Editor's Page

The Event of the Month

DEFEATED by one vote short of the required two-thirds majority in the Senate, the Bricker Amendment must come alive again, and soon. The Constitution makes the Senate a co-partner with the President in ratification of treaties and clothes the President with authority to negotiate. The distinction between a "treaty" and an "executive agreement" is only a rule-of-thumb distinction. Whether a particular executive agreement is a treaty or not depends on its nature and magnitude. The debate emphasized such agreements as those made at Yalta, Potsdam and other wartime or immediate post-war settlements—all of them now in the past and irrevocable. But, as *The Christian Century* makes distressingly clear, we are now engaged in making far-reaching and precarious executive agreements fraught with fateful possibilities. That the Senate has no constitutional duty to confirm or reject such agreements because, forsooth, they are not "treaties," is preposterous. Similarly, with respect to the agreements the administration is now forcing upon Japan and Germany for their rearmament. These involve vast questions of policy fateful for the destiny of our country. For the President to assume sole authority in determining these high policies clothes him with the power of a dictator.

The Bricker Amendment Temporarily Defeated

The Book of the Month

FAITH AND CULTURE, *by Bernard E. Meland. Oxford University Press, $3.75.*

TO those readers of The Pulpit, and there must be many, who have, like myself, an amateur acquaintance with philosophy, this book will afford an introduction to a sensitive and creative mind without a superior among contemporary theologians. It seems to me that Professor Meland's sucessive books—seven in the past decade and a half—describe a spiral movement of his mind. Beginning with marginal problems, but winding closer and closer in to the center, he here attacks the central decisive issue of the meaning of human existence. The author was earlier a foremost exponent of the school of naturalism. It is significant that the word does not appear in his present book. His new insight into nature and human nature carries him far beyond this rationalistic naturalism. He is not content with the idea that nature is the primordial reality, and God only a process within nature. God is now, for him, the Creator who is both transcendent of, and immanent in, all nature, including human experience. Though the author adheres consistently to his earlier method of empiricism, this method, guided by deeper and richer insights, has led him to see in human nature the receptive counterpart of the Christian revelation. That is to say, revelation is possible and authentic because there is that in man which corresponds to it. His book is devoted to the disclosure of this human side of the Christian revelation. I am stating his thesis quite too narrowly because of my great interest in this particular aspect of it. Of his profound and illuminating thesis concerning the relation of faith and culture, I have not space to write. In my opinion not since Whitehead's *Religion in the Making* has so important a contribution to Christian faith been made from the field of philosophical theology

A Thought for the Month

A STUDENT at Union Theological Seminary has coined this clever quip: "Professor Tillich stayed up until 3 a.m. Wednesday night trying to fit Billy Graham into his theological system." The problem presented to the distinguished systematic theologian no doubt had something to do with the Christian faith and the kind of Christian experience this popular evangelist's preaching and methods produce. This is a common problem which every preacher, evangelist or pastor, should conscientiously ponder. If he is preoccupied with the task of clarifying the faith, he may find himself addressing his people at the top of their minds but generating only a minimum of response from the bottom of their hearts. If he overemphasizes Christian experience without clarifying the faith, he will run the risk of sentimentalizing the gospel. The latter course can be rationalized by the necessity of "taking people where they are." But this usually leaves them precisely there. Unless Christians grow into a deeper understanding of the depth and breadth of their faith, their Christian experience becomes stereotyped. The testimonies heard in many "experience meetings" reveal a certain deterioration of faith into sentimentalism. Though the language of the faith is spoken, its glibness betrays the superficiality of the accompanying emotion. One fears that it is largely a conning over by rote of certain terms in the vocabulary of faith without the reserve of intelligent understanding. There is little awe in the presence of God. His fatherhood is of the sort that can be cuddled up to with assurance that "he will take care of you, day by day and all the way." Jesus is a lover in a garden. Is this kind of emotion up to the level of true Christian feeling?

The Christian Faith and Christian Experience

Charles Clayton Morrison

For the Record—

Y this date most ministers have determined their summer vacation plans. We said *most*—not *all*. It is azing to discover the number of rgymen who still do not receive an nual vacation and who seem to have interest in the matter.

Does the minister need a vacation? he is really doing his duty the swer is an unqualified Yes. No other ling, except perhaps that of the ysician in a few remaining cases, nands the same around-the-clock ncern as that of the ministry. The stor never gets away from his task. s work is as near as his telephone. is as unpredictable as birth and ath.

Triple Responsibilities

Moreover, the minister's work with ople involves the most intensive type emotional identification. When he nsels with others he must be at his t—mentally, spiritually, physically. is not dealing with things, but ch persons. Let those who doubt the nister's need of a vacation explore case-load carried by the professionally recognized social worker. ch critics will be surprised to discover that the pastor is carrying a uble or triple responsibility in this e field alone.

The minister also needs a vacation he is to do his best preaching. Instry has discovered that vacations y. We believe the same is true for ch church and pastor.

Add to this the minister's need to epen the ties of his own family. equently working from 12 to 16 urs a day, 7 days a week, the Protant pastor takes too little time to either a husband to his wife or a her to his children. He is guilty of getting that there is a ministry of parsonage family which, like every ner aspect of the ministry, must be operly nourished if it is to bear the ht kind of fruit.

The Best Plan

What kind of vacation is most profble to the minister? There are almost as many plans as there are stors. Obviously the time element, hich may vary from two weeks to o months, will determine most plans. me men will take the entire period r recreational travel. Others will dete it to special courses of study. ill others will spend it in reading d sermon planning. One of this ter group says that he uses The lpit as one of his tools, following e general pattern of sermon planng described by John W. Meister in r December 1952 issue.

With or without The Pulpit, each our readers can find spiritual blessg in a well spent vacation. Whether u plan a trip to the Evanston meetg of the World Council of Churches to the closest beach or mountain oin, we wish you bon voyage.

A.M.M.

The Pulpit

A Journal of Contemporary Preaching

Founded 1929

CHARLES CLAYTON MORRISON, *Editor*
ALTON M. MOTTER, *Managing Editor*
PAUL HUTCHINSON, *Contributing Editor*
HAROLD E. FEY, *Contributing Editor*
LEONARD S. MEYER, *Business Manager*

Editorial Associates

CONRAD BERGENDOFF, Augustana College, Rock Island, Ill.
OSCAR F. BLACKWELDER, Reformation Lutheran, Washington, D. C.
HAROLD A. BOSLEY, First Methodist, Evanston, Ill.
GEORGE A. BUTTRICK, Madison Avenue Presbyterian, New York, N. Y.
HENRY HITT CRANE, Central Methodist, Detroit, Mich.
EDWIN T. DAHLBERG, Delmar Baptist, St. Louis, Mo.
RUSSELL V. DELONG, Nazarene Theological Seminary, Kansas City, Mo.
FRANK B. FAGERBURG, First Baptist, Redlands, Calif.
THEODORE P. FERRIS, Trinity Church, Boston, Mass.
C. WILLARD FETTER, First Ev. United Brethren, Akron, O.
JACK FINEGAN, Pacific School of Religion, Berkeley, Calif.
O. A. GEISEMAN, Grace Lutheran, River Forest, Ill.
E. S. HJORTLAND, Central Lutheran, Minneapolis, Minn.
E. G. HOMRIGHAUSEN, Princeton Theological Seminary, Princeton, N. J.
ERNEST MARSHALL HOWSE, Bloor St. United, Toronto, Ont.
WILLIAM H. HUDNUT, JR., Third Presbyterian, Rochester, N. Y.
HOMER A. JACK, Unitarian, Evanston, Ill.
GERALD KENNEDY, Bishop, Methodist Church, Los Angeles, Calif.
HAROLD L. LUNGER, First Christian, Tucson, Ariz.
GEORGE A. MASTRANTONIS, St. Nicholas Eastern Orthodox, St. Louis, Mo.
BENJAMIN E. MAYS, Morehouse College, Atlanta, Ga.
ROBERT J. MCCRACKEN, Riverside Baptist, New York, N. Y.
FREDERICK M. MEEK, Old South Congregational, Boston, Mass.
ROY M. PEARSON, Hancock Congregational, Lexington, Mass.
HAROLD C. PHILLIPS, First Baptist, Cleveland, Ohio
JAMES A. PIKE, Cathedral of St. John the Divine, New York, N. Y.
LISTON POPE, Yale Divinity School, New Haven, Conn.
EDWIN MCNEILL POTEAT, Pullen Memorial Baptist, Raleigh, N. C.
EDWARD HUGHES PRUDEN, First Baptist, Washington, D. C.
JAMES H. ROBINSON, Church of the Master, New York, N. Y.
PAUL M. ROBINSON, Bethany Biblical Seminary, Chicago, Ill.
FREDERICK W. SCHROEDER, Eden Theological Seminary, Webster Groves, Mo.
S. M. SHOEMAKER, Calvary Episcopal, Pittsburgh, Pa.
CHARLES B. TEMPLETON, National Council of Churches, New York, N. Y.
CHARLES B. TEMPLETON, National Council of Churches, New York, N. Y.
ALAN WALKER, Waverly Methodist, Sydney, N. S. W., Australia

TABLE OF CONTENTS

THE EDITOR'S PAGE 30

SERMONS

Transcending Nationalism, by George K. A. Bell 5
Who Speaks for Hope! by Gerald Kennedy 6
This Holds a Home Together, by Roy M. Pearson 9
Christianity and Race, by Benjamin E. Mays 11
Choosing Rough Land, by Edward K. Ziegler 14
Why Wars Come, by O. Walter Wagner 16
Our Christian Hope, by Franklin I. Sheeder 18
The Price of Freedom, by Edgar N. Jackson 22

ARTICLE

The World's Most Rewarding Work, by William H. Hudnut, Jr. 2

FEATURES

Books 29
Bulletin Board 25
Children's Sermon 20
Enslin 24
For the Record 31
Pastoral Prayer 13
Pulpit Calendar 28
Pulpit Paragraphs 28
Pulpit Post 25
Seidenspinner 26
Titles and Texts 27

The Pulpit is a service publication of the Christian Century Foundation. Signed contributions do not necessarily represent the views of The Pulpit. Contributions should be typewritten, double spaced and addressed to The Pulpit, 407 S. Dearborn St., Chicago 5. Include return postage. Price per copy, 30 cents. Subscription rate, U. S. A., $3.00 a year; Canada, $3.10; foreign, $3.35.

You Can Lead In Your Profession

PROBABLY you have known pastors who have taken unpromising parishes and in a short time have revitalized the seemingly careless and indolent congregation. They pay off the old debts, beautify the church with new windows—new pews—or new lighting; perhaps start a building campaign for a new church or parsonage.

•

Inquiry will probably show the wonder-working pastor has a good helper in the form of a Parish Paper, which has worked to unite the members of the congregation into a real brotherhood. More, it has brought back members who have drifted away. It is able to clarify the aims of the pastor, lists the needs of the church, and cheers the workers on to attain the goals set for them.

•

This Parish Paper is not the "home-made" Parish announcement which is turned out from time to time by some member of the church on a duplicating device of one kind or another. This message, blurred and in parts illegible, is hardly the messenger to send out as the representative of the church.

•

The time required for preparing the copy for The National Religious Press to print it in a manner worthy of the prestige of the church is far less than is required to run announcements on a duplicator. The finished product of the duplicator or of the small-town printer is not to be compared to the masterly work of The National Religious Press.

•

The forces of anti-religion are stronger than at any time since the dawn of Christianity. Newspapers, the motion pictures and modern literature are subjecting the children of today to a barrage stronger than their parents and grandparents experienced in a lifetime. To counteract these influences, what better defense can you find than the local Church Paper that goes into the home, to be read and kept long after the newspaper and light magazines have been thrown away? In the Church Paper the eternal truths can be repeated again and again.

For samples, prices and full particulars regarding our service and the helpful sixteen-page illustrated Parish Manual containing detailed explanation of publishing procedure, fill out and mail the coupon.

Do it NOW. No obligation, of course.

USE THIS COUPON

Please send The Parish Paper Manual, sample parish papers, and full particulars regarding your Standardized Service.

Name .....

Address .....

City ..... State .....

TP

The National Religious Press

523 Ottawa Ave.

GRAND RAPIDS, MICHIGAN